



HALLUCINATIONS:

OR,

THE RATIONAL HISTORY

OF

APPARITIONS, VISIONS, DREAMS, ECSTASY, MAGNETISM,
AND SOMNAMBULISM.

BY

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SAVANTES, ETC. ETC. ETC.

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TRANSLATOR'S PREFACE.

THE highly interesting subjects discussed in this volume, written by a very distinguished French physician, have seemed to demand a careful translation, in order that its usefulness may be more generally diffused.

One of the principal propositions which the talented author has undertaken to prove is, that hallucination is not a necessary accompaniment or symptom of insanity, but that in certain cases it may be considered as a purely physiological phenomenon. He insists on the necessity of establishing an intimate union between philosophy and medicine; especially in the treatment of mental diseases. "Psychological facts," he argues, "cannot be placed on the same line with sensible facts. The brain may be the seat, but is not the creator of intellectual operations. Ideas pre-exist their sensible signs."

"Does not," he argues, "the analysis of different kinds of delirium afford a solid and experimental basis to metaphysics? And is not the study of mysticism indispensable for the correct appreciation of mental alienation?"

M. Brierre de Boismont treats the important and hitherto neglected subject of hallucination in various points of view, inasmuch as it bears important relations to philosophy, medicine, religion, history, morality, and jurisprudence. The apparitions of Holy Writ are handled with the reverence befitting a Christian, whilst much light is thrown on the probable origin of the hallucinations of many celebrated personages whose characters and actions were so exalted as to place them apparently above humanity.

The book will offer attractions to many classes of readers. The *theologian* will admire the vein of reverence and morality which pervades it; the *philosopher* will find much food for study

and contemplation ; the *practical physician* will avail himself of the knowledge and experience detailed in a great variety of cases ; the *lawyer* will be deeply impressed by the necessity of vigilance, and a close study of the case, before he gives in his verdict of insanity ; while the lover of the marvellous will find ample food for the gratification of his taste, in the number of strange and picturesque authenticated facts thus carefully collected.

P R E F A C E .

A PHILOSOPHICAL physician said, in speaking of the first edition of this work: "If the author had been satisfied to treat the vast question of hallucinations as medical men usually treat a question of pathology, the medical press would have announced his monograph according to custom, with simple praises and very inoffensive criticisms; medical science would have numbered one more good work, and so the matter would have ended. But such has not been the case. M. Brierre de Boismont, in giving a less scholastic turn to his treatise, and introducing questions of historic psychology, has succeeded in electrifying both the press and the public. Thence have arisen those warm eulogies which have appeared in excellent journals, unconnected with medicine; thence those keen, but polite criticisms which have been impartially received in a scientific magazine. It appears to me that this is a great triumph. It is no easy matter to make the chords of contemporary criticism, in general so slack, thus vibrate. The success is still greater, if a similar result has been obtained in defending the cause of truth and common sense."*

This opinion strikes more forcibly as emanating from one whose judgment on such points is incontestable, and as being an immediate reply to attacks directed against our opinions in two highly esteemed journals. Let us, then, assert that if the identity of lunacy and hallucination has been contended for by eminent doctors, the doctrine that we have advocated, of the co-existence of reason with hallucinations, has been embraced and defended by very celebrated writers of the medical press—Messrs. Réveillé, Parise, Carrière, Cérise, Amedée Latour, Dechambre, Gouraud, Tardieu, Fuster, Miguel in France, Sigmond in England, Ideler in Germany, etc. Two authors, Messrs.

* Cérise, Examen des Hallucinations.

Michéa and Szafkowski, who have published, since myself, excellent works on hallucinations, have also acknowledged that they might exist with sanity. Finally, M. Falret has expressed a similar opinion in his course of mental maladies. To these scientific authorities may be added the names of Victor Cousin, George Sand, and Lamartine, who have maintained similar opinions.

The first position then of this book is clearly established. We have protested against the hypothesis which would make hallucination a constant symptom of lunacy; and have demonstrated by the axioms of science alone that, in certain cases, it may be considered as a phenomenon purely physiological. Attacking the very heart of the subject, our object has been to combat the doctrine that would refer intellectual and moral acts to the pathological state of the organs.

We have been blamed for introducing philosophy into medicine. "A vast abyss, it is said, separates philosophical questions from those of practical and experimental medicine; the understanding, the mind, the soul, must be left where this principle should rest. The physician who would be useful and practical, must only study the organs, their functions, the laws or the forces which regulate or disturb their action; in short, there is no advantage in introducing spiritualism into medicine; because spiritualism, the object of faith, of feeling, of internal conviction, can neither be understood nor proved by human reason, and it is imprudent to submit it to such a criterion."

If a preface offered a field for discussion, I should inquire what is meant by laws and forces which regulate or disturb the action of the organs; but the question has too vast a range. To us, as to millions, man is an intelligence served by organs; to account only for the latter, would be to tear a quill from the pinion of spiritual activity. If there be one branch of medicine in which this opinion would offer the strangest paradox, without doubt it is that of mental diseases. They incessantly oblige the physician to resort to the most difficult metaphysical problems, unless, like a celebrated scholar, he masters the difficulty of psychological facts, by considering them as a secretion of the brain. Have the consequences of such a doctrine been well considered? If man be but like other animals, this doctrine does not alone apply to derangements of mind; it has results

which touch closely on the general interests of society. But these consequences, says an esteemed writer, lead to such deplorable extremes, that one is sometimes tempted to doubt the power of human reason, and involuntarily to inquire if the first of animals be not destined, like all the others, blindly to obey a superior force, instead of endeavoring to found for himself his laws of conduct and his institutions.

We therefore consider ourselves following out the truth, in maintaining the necessity of allying philosophy and medicine, especially in mental maladies. Acknowledged partisans of the principle of human duality, we reject the opinion which can only see in lunacy a pure and simple nervousness, like chorea, hysteria, and epilepsy; and in reason the product of a physiological action entirely material. To us, ideas have a different nature from sensations. Psychological facts cannot be placed on the same line with those that affect the senses. Although the brain may be the seat of intellectual operations, it is not the creator of them. The notion of the idea exists before that of its representation, which we think M. Ferdinand Berthier has clearly proved in his analysis of the faculties of the deaf and dumb.

The intervention of philosophy in medicine is incessantly observable. See how a false idea wanders on the confines of reason and madness; and although its true nature may be appreciated, does it not involve the most interesting and delicate questions on the existence of hallucination with the integrity of the faculties, on its proper position in the production of mental diseases?

Does not the analysis of the different kinds of delirium present a solid and experimental foundation to metaphysics? Is not the study of mysticism an indispensable preparation to the study of derangement, by tracing in a picturesque and special style the most delicate changes in the understanding and in the heart? Do not the enchainment of laws and ideas, the various evolutions of the operations of mind, its sudden increase of power, the awakening of unknown faculties, the return of reason in many lunatics on the approach of death, presentiments, foresight, known facts of magnetism and somnambulism, border on most profound mysteries of the soul? And what have the organs to do with these curious phenomena, if not to serve as

their theatre? But what would they be if the workman did not direct all the threads?

Does not the view of great minds contending with madness, and which offer a constant subject for meditation, induce a ceaseless examination of those high spiritual questions which are declared useless in medicine? Truly has a modern author said: "The day when philosophy shall descend with her torch to the study of mental affections, she will find an ample range for novel observations. As in a ruined city, monuments are here and there discovered, which show traces of the genius of an extinct nation; so in the great ravages of madness, evidences are everywhere perceived amidst the ruin of the faculties, of that immortal principle which animates them." To this authority we can add that of Descartes, who asserts that to medicine we shall owe discoveries destined to extend the domain of philosophy.

Since the fundamental condition of a serious book is to be complete in itself, it can easily be understood why we have boldly approached philosophical problems. Had we been content simply to state facts, and thence timidly draw conclusions, we might have been placed on firmer ground, and have created more certain advantages; but we are convinced that our book would have presented numerous hiatuses, if we had not grappled unhesitatingly with the exigencies of our subject. We are aware that men who are accustomed to close their eyes to whatsoever is not a material fact, will condemn this attempt, and will even go as far as to assert that imagination has driven reason off the road. We appeal to enlightened physicians, who see beyond that first step which forms the material part of science. These will perhaps say that we are deceived; but they will at least do us the justice to acknowledge that we have not been prevented by the fear of error from seeking truth wherever it might be found.

This preamble was necessary to initiate the reader in the intention of this work. Destined to exhibit one of the most curious phenomena of human psychology, mentioned in many sacred and profane authors, it could not, in our opinion, be composed only of a series of medical observations.

In fact, the question of hallucinations, medically considered, offers a large field of research; but we do not think that it should be confined within these limits. This subject verges on

all that is most elevated in the world. Religious dogmas, history, philosophy, morality, are intimately connected with its study. If all hallucinations were to be ranked as mere flights of delirious imagination, the sacred books would be but an error; Christianity, that powerful mainspring of social and individual perfection, an error; the belief of our fathers, our own, that of our children, all errors. "And yet," says a celebrated writer, "there are problems in human nature, whose solution is not of this world—problems which must defy the mind that strives to explain them; there is a morality that seeks a sanction, an origin, and an end; so many fruitful sources to prove that religion is a necessity, not a simple form of sensibility, a transport of imagination, or a poetic fantasy.

The religious side of the question could no more escape criticism than the philosophical view of it; so that we have also been attacked on that point. We will make but one observation; we have never had the singular notion of making this book one of theology; but full of respect for the creeds which have thrown so bright a refulgence on the world, to which humanity owes its greatest conquests, and which can alone save it from the abyss, we cannot keep silence when we hear them loudly proclaimed as the lucubrations of diseased brains. All is united in the edifice of religion and morality; one brick cannot be displaced, without overthrowing the whole building. We have therefore been particular in affirming that a very decided line of separation ought to be established between the apparitions of Holy Writ, and the hallucinations of profane writers, and even of many Christian characters; the former, in our opinion, can only be referred to divine power, whilst a number of the latter are consequent on a particular state of the brain, on the prevailing ideas of the time, or on the derangement of the cerebral functions.

In support of the doctrine we advocate on the character of the sacred books, we will make a quotation from a discourse, delivered by M. Guizot, at a public meeting of the Bible Society:—

"What is the grand question, the chief question that just now occupies all minds? It is a question lying between those who recognize, and those who deny a supernatural order, certain and sovereign, although impenetrable to human reason; the

question being (to call things by their right names), between *supernaturalism* and *rationalism*. On the one side the incredulous, pantheists, skeptics of all degrees, pure rationalists; on the other side Christians.

“Amongst the former, the better kind allow the existence in the world and in the soul of a statue of God, if such an expression may be permitted, but a statue only, an image in marble. God himself is not there; the Christian alone has a living God.

“It is a living God that we need. It is necessary for our present and future salvation, that faith in the supernatural, respect and submission to the supernatural should live in the world and in the human soul; in great, as in simple minds; in the highest, as in the lowliest stations. The real, efficacious, and regenerating influence of religious creeds, rests on this condition; without it, they are superficial, and wellnigh useless.

“The sacred books are the sources whence this sublime truth is received and its empire established. They are the history of the supernatural order; the history of Deity in man and in the world.

“And be not disturbed at the difficulty of the work, the small number of actual believers, nor at the vast number of those who neither believe nor care. The difficulty and the number of adversaries was still greater when Christianity first appeared on earth. There is more power in one grain of faith, than in mountains of doubt and indifference.”*

The actual doctrine of hallucinations is, besides, in direct opposition to a sentiment innate in man, which makes him fling away an hypothesis, the principle of which is that, for six thousand years, he has been the puppet of illusions. Truth is eternal; it has shone since the appearance of man on earth, and ceases not at this moment to enlighten him. Scientific systems may change; but there are ideas and principles fixed on the immovable basis of immutability.

The doctrine of hallucinations is not less afflicting in a human point of view. What more painful and distressing, in fact, than to pretend that the sublimest opinions, the greatest enterprises, the noblest acts, have been taught or done by mad-

* Débats, of the 1st of May, 1851.

men under hallucinations, adding, as a corrective, what matters the means, so the end be obtained? Will not history and reason agree, in protesting against the madness of Socrates, of Luther, of Joan of Arc, of George Fox, and of many others?

Of what nature, then, it may be asked, were the hallucinations of these celebrated personages? They depended on a complex influence; they proceeded at once from the tribute paid by these choice spirits to the beliefs of the times, to that ecstatic character which the struggles of the soul impart to ideas, and, finally, to the natural organization; for, as M. de Saint Beuve justly remarks, it is too frequently forgotten that every one has his peculiar humor in his philosophy and in his theology. Pascal had an unquiet and melancholy humor, thence his visionary views. Bossuet had a calm humor, thence partly arose the serenity of his views; and that independently of the greatness of their minds, and the nature of their ideas.*

No serious comparison can be made between the hallucinations of those famous men and those of the visionaries of our day. There, enterprises conceived, carried out, consummated with all the power of reason, the train of facts, the force of genius, and with whom the hallucination was but an auxiliary; here, projects without connection, without aim, without fact, and always stamped with insanity.

But it may be said, How does it happen that this species of hallucination has disappeared in our day? Here is a reply to the query: to be hallucinated in this manner needs profound conviction, intense belief, extreme love of humanity; to live in the midst of a society partaking of the same belief, and willing, in case of necessity, to die for it. Then they walked with the age. Where are new creeds? Where are the martyrs? What voice governs the world? Every one lives for himself and in himself. Skepticism has gained all classes. Generous devotedness excites a smile. Material happiness is the motto. It will be allowed that such a disposition of mind is little favorable to enthusiasm and great enterprises.†

We know that there have been in religion, in morals, and in

* Of Saint Beuve, Pascal's Thoughts. Thoughts on Two Worlds, July, 1844.

† From not having a proper understanding of the value of words, men attribute opinions to others which they do not hold.

history, men, dupes of their imaginations and their ignorance, who have desired to impose their reveries on others. It is one of the accidents of humanity, which is too easily drawn into error; amongst these, many were deceived without being madmen. It was with them, as with thousands of men, who, in the most civilized countries, adopted superstitious ideas, without being less capable of regulating their lives.

Ambition has doubtless made blamable use of hallucinations. Who would deny it? That visions and apparitions have been feigned by impostors is incontrovertible. But to all who have studied the question, the fraud is so easily discovered that we shall not even attempt a refutation.

In following out these researches, we have had two objects; the one, to protest against the doctrines we believe are contrary to truth; the other, to write an historical and medical history of hallucinations.

It would appear impossible that such a programme should be otherwise than favorably noticed by the critic, or not meet with general sympathy.

We have but one word to add; it relates to particular facts; we have deduced them from our own practice, or borrowed them from the most reliable authors, always being careful to acknowledge their source, to translate them ourselves from the originals, and to select amongst them the most interesting and the least known. Their authenticity has been generally proved as many of them have been made public. Little inclined to unite in a spirit of rivalry, or in the conspiracy of silence against modern authors, we have not hesitated to borrow for this new edition such remarks and observations as have appeared to us to throw new light on our subject, and we believe that the choice we have made will add greatly to the interest of the book.

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ON HALLUCINATIONS.

INTRODUCTION.

AT every epoch in the history of man—in the most opposite latitudes—under the most diverse governments—among all religions—we constantly find the same belief in ghosts and apparitions. How has so universal an opinion been established? Its source must evidently be sought in physical organization. In fact, if we study man in a physiological point of view, we perceive that he is governed by an irresistible desire for the unknown, which most generally exhibits itself in a love for the marvellous. The savage, who dreams of the Great Spirit, and of boundless hunting-grounds—the man of the Middle Ages, who kneels on the threshold of the purgatory of St. Patrick—the Arab, who wanders amid the enchanted palaces of the Thousand and One Nights—the Indian, who is absorbed in the incarnations of Brahma—the inhabitant of the civilized world, who, while professing to believe nothing, secretly consults a pythoress, or asks of magnetism what it cannot give—all obey this one desire to believe in something.

On a superficial view, we are surprised that opinions which so strongly resemble each other should have acquired so much power, and are tempted to inquire whether we are made up of error, the puppets of illusions; but looking deeper into the question, we perceive that they are but a deviation from the two great laws of our existence—the knowledge of God, and of ourselves.

History and tradition agree on this point, that man came from the hands of his Creator pure, but free. Whilst reason guided him, error and superstition slept; but as soon as the abuse of liberty produced a forgetfulness of his origin, and of its inten-

tion, his passions, no longer restrained, misled him; his mind became more and more bewildered. On the one side, tormented by the recollection of the point whence he started; on the other, led away by imagination, he plunged into a world of chimeras.

Imagination unceasingly strives to break the links which enchain her to reason; when that is accomplished, there are no fables, no strange beliefs, no singular illusions, no wild dreams that she will not disseminate. Bacon says we would rather believe than examine; and this disposition is powerfully shown in the infancy of the human mind. Few epochs have been so favorable to the triumphs of the imagination, as the Middle Ages; all kinds of fantastic creations seem there to have assembled. The air is filled with strange birds—the earth is overrun with terrible animals—the seas are peopled with monstrous fish; beyond the limits of the known world, are beautiful countries, new terrestrial paradises. Such beliefs, developed amidst the incursions of barbarians, the devastations of the earth, and the terrors of the end of the world, suggested the idea of an invisible power, which nothing could resist. Thus prepared, people listened with avidity to histories of spirits, and of sorcerers, the reciter frightening himself no less than his auditors. The explanation given by Malebranche, of the manner in which such opinions obtained credit, appears so just that it naturally merits a place here. A herdsman relates the adventures of the Sabbath, after supper, to his wife and his children. His imagination being somewhat exalted by the fumes of wine, he speaks with force and animation. Doubtless, the wife and children tremble with fear, convinced of the truth of all they have heard. It may be a husband, or a father, who speaks of what he has seen, of what he has done; they love and respect, why should they not believe him? These recitals, deeply graven on their memories, accumulate; their fears have passed away, but their convictions remain; finally, curiosity overcomes them. They anoint themselves; they go to rest; in their dreams they see the ceremonies of the Sabbath.* On rising, they relate their visions; they are resolved on belief, and he whose imagination is most vivid soon arranges the fanciful history of the Sabbath. Here we have at once sorcerers created by the herds-

* The fact of the ointment is here verified.

man, and they will make a host of others, unless fear prevents their reciting similar stories.

Such, in fact, is the origin of a multitude of errors. Once admitted, they are repeated, then systematized, then reduced to doctrines, which are introduced into the mind amongst its earliest ideas, bring into subjection the finest understandings, and persist for ages, until reason, reasserting her rights, drives back imagination within proper limits.

When entire nations accept erroneous ideas as facts, and teach them by lessons, books, pictures, sculptures—in a word, by all the surroundings of social life—they become such that no one can overcome them without divine aid. The great men of the age partake to a certain extent of the opinions and prejudices of their contemporaries; but these false notions have no effect on their conduct. The representatives of a necessary and useful idea—its incarnation, if I may so express myself—their mission is providential. They are driven by an irresistible impulse to do as they do, and their actions assert the development of the highest faculties of the human mind.

Let us apply these principles to the subject of our work, with the aid of some ideas borrowed from psychology. The outward world affects us, it invades all the senses, peoples the brain with millions of images, which an emotion, a passion, an abstraction, can suddenly reproduce with all their variety and diversity of coloring. Hence the desire that all have to feast on images. These pictured reminiscences, which impress us in two different modes, according to which they appear to us false or real, constitute the phenomena of hallucinations. But the senses are not the only sources of our ideas: some are derived from the soul, from God; these are general ideas, pure perceptions, which cannot be pictured; they only enter the region of hallucination by an overwrought abstraction; the form under which they are presented is but the result of the imperfection of our nature; the spirituality of man is not thereby affected.

The sensible signs which form the exclusive materials for hallucinations, everything that exerts a powerful impression on the mind, can, under certain circumstances, produce an image, a sound, a smell, etc. Thus, when a man has long resigned himself to profound meditation, he frequently finds the idea which has absorbed him clothed in a material form; on the cessation

of the mental effort, the vision disappears, and it is explained by natural laws. But, should this man live at a time when apparitions, demons, spirits, phantoms, are a general belief, the vision becomes a reality; with this difference, that if his intellects are healthy, and his mind clear, this apparition has no power over him, and he can fulfil the duties of his social life as well as he who has no hallucinations.

This remark applies forcibly to the hallucinations of eminent men. To have been raised above the belief of their times, they should have inherited another nature, especially where the belief had nothing of a reprehensible character. In adopting it, they partook of a social error; but their enterprises, their actions, their doctrines, were those of philosophers, of moralists, of benefactors of their kind. They fulfilled a needful mission, and their names are justly inscribed among those who glorify humanity.

Who is not struck by the extreme differences which separate these from those who are hallucinated in our day? The former, powerful, logical, full of grandeur in their actions, are the representatives of an epoch, a want, an idea. The latter, feeble, undecided, illusive, are the expression of no desire; their missions are useless, aimless. The hallucinations of the one are consequent on the times; they have no influence on their reason; whilst those of the others prove an unhealthy individual organization, and are always more or less mixed up with madness.

An important point, which must not be lost sight of, is that, in the greater number of these, the hallucination was only an auxiliary to their thought. The illustrious men, so unjustly placed in the catalogue of lunatics, began by conceiving and arranging their plans, stamped with the impress of genius; and it was only when, having profoundly considered them in all their bearings—their minds having attained the highest degree of enthusiasm, that prime mover of great actions—that they saw their thought take a form. The condition designated by the word *hallucination*, which we use for want of a better, was not in these cases a symptom of madness, but the result of the highest pitch of attention.

In reading the life of an illustrious personage, we must never lose sight of the fact that it is composed of a history and a biography;—history as the spiritual, biography as the mortal part. To judge of one without the other, would be to deceive ourselves and others. The upspringings of genius give rise to

phenomena, which are frequently derived from the public voice; they are the rough materials, which disappear beneath the knife of the operator, to leave but the perfect result; they are, so to speak, hallucinations; but they have no effect upon acquired truths; and these exist as well before as after the life of him who has been made their interpreter. Considering its duality, we think that an idea is, like man, composed of two parts—the one spiritual, the other material; and hallucination, considered in its characteristic phenomena, is the material reproduction of an idea. It is the highest degree of tension of which the deep thinker is capable—a real ecstasy. Amongst people of strong conviction, where imagination is not enlightened by science, it is the reflection of general belief; but in neither case does it offer any obstacle to the free exercise of reason. It is an incontrovertible fact that the most celebrated men have been subject to hallucinations, without being in the least degree suspected of mental aberration.

But, however strongly we may protest against accusing these learned men of madness, we nevertheless admit that hallucinations, combined with loss of reason, have existed amongst a certain number of persons renowned in history.

The necessity of belief is a distinctive trait of our nature. If we take both faith and reason for our guides, we are surely led without obstacle to the end we would attain; but if we lean exclusively on one or the other, the result must be sadly erroneous. Faith without reason leads directly to superstition; and reason without faith almost always results in arrogance. The hallucinations which arise from these two sources of error will be as various as the habitual ideas and occupations of the individual. The craving to know, unregulated, will produce monstrosities of every kind. The desire of excitement, indulged in, will drive even the most enlightened nations into absurdities, and give an ephemeral triumph to impostors, until a new excitement arises to replace that which last existed. It would be impossible to give a luminous account of the hallucinations resulting from these two causes; they would be as numerous as the combinations of thought, and as diversified as character.

However much the false direction of the mental powers may be the cause of these hallucinations, they cannot all be so classed. Some are the result of disease, some of certain substances intro-

duced into the system, etc. The primitive phenomenon is always the same; but the cause differs. We have, therefore, thought it well to separate it into two classes; namely, moral causes and physical causes. In treating of hallucinations and their etiology, considered psychologically, historically, morally, and religiously, we shall enter fully into such a development as the importance of the subject demands.

In a question of this nature, it is natural that our opinion should be required on apparitions mentioned in Holy Writ. It belongs neither to our principles nor to our convictions to evade a reply. We admit the authenticity of the recitals both of the Old and the New Testament; we believe in the intervention of the Divinity to establish a religion, the founder of which proclaimed his mission by the destruction of the worship of false gods, by the abolition of slavery, and the creation of family ties.

But whilst we have established for profane history the fact that there are hallucinations compatible with reason, that there are others aggravated by insanity, resulting from an unhealthy organization, we at the same time believe that many religious persons have had hallucinations connected with the opinions, the errors, and prejudices of the age, without influencing their reason; and that others, on the contrary, have been victims of a delirious imagination. Our general laws are stamped with the seal of our weakness, since their exceptions are incessantly placed side by side with them.

Now, if we consider the chief points of this chapter, we shall observe that a craving for the unknown, to which is related or whence springs the desire to know, the love of the marvellous, the thirst for emotions, proceeds from the violation of the two grand laws which preside over human destiny—the knowledge of God and of ourselves.

Reason, quitting the path of plain doctrine and calm philosophy, becomes uncertain, vacillating, leaves the field free to Imagination, which, delighting in paradoxes, dreams, and chimeras, and reigning supreme, throws ideas into a multitude of false positions, which, becoming afterwards systematized, serve for the development of other species.

But thought—that food of the mind, that mysterious link between the soul and the body—acts in two ways upon man: by its visible and its spiritual sign. If a moral or physical cause acts

on the mind with sufficient power to create a visible picture, as in the phenomenon of hallucinations, an image is produced; thus, in derangement, the mind is not the diseased part, it is the organ alone that suffers. The instrument is defective—the mind that directed it is untouched; it rests inactive, but it is never injured; sometimes it even struggles through all obstacles, and proves that all its energy is preserved, notwithstanding its long rest. In its sickness, obliged to act on a chimera, it has continued its functions with perfect regularity.

When neglect of fundamental principles has multiplied false notions, filled the mind with superstitions and errors, which have become general belief, the visible signs by which these notions are impressed on us exhibit themselves in hallucinations; thus, in periods of individuality, they are manifested in forms connected with the habitual preoccupation of whosoever is presented to the eyes of the mind.

The effects of hallucinations are of two kinds: either they have no influence on the mind, or they are accompanied by madness.

But in recognizing the authority of reason, it must not be forgotten that it is under restraint, and that consequently it can be checked and controlled; and, convinced with Bossuet that religion can only come under its influence to a certain point, and under fixed limits, we admit the authenticity of the apparitions of Holy Writ, which we separate entirely from the hallucinations of religious men occasioned by general belief, and compatible with reason.

These preliminaries established, we proceed to give the general arrangement of our work:—

The definition of hallucination should precede its history; with that, therefore, the book commences. It has been argued that it would be more logical to begin by the method of analysis and synthesis; but that would require tortuous paths; we prefer the one which at once gives a clear idea of the question.

If hallucination were a simple fact, its classification would not require such enlarged development; but it is far from being so. This particular state of the mind is seen under a multitude of aspects. It exists with reason, it constitutes a variety in madness; frequently, strange metamorphoses of feeling mask it completely. Almost always it accompanies alienation, of which it

is then but a symptom. It exists in nightmare, in dreams, in ecstasies; certain nervous diseases, such as epilepsy, hysteria, hypochondria, are also frequently united with it; indeed, it is likewise observed in many inflammatory, chronic, and other affections. This multiplicity of forms has led us to establish *ten sections*.

The *first* is devoted to hallucinations compatible with reason. The facts which are cited indisputably establish the fact that the reproduction of cerebral images can take place without derangement of the intellectual faculties; they will serve hereafter to explain the hallucinations of celebrated men falsely accused of madness.

The *second* section comprises simple hallucinations, but stamped with the character of alienation. Individuals are persuaded that they see, hear, smell, taste, and handle things that are impalpable to the senses of those about them. These false sensations exist even in the absence of the senses. Thus, the blind say that they see angels and devils. The deaf recite conversations they have heard. The hallucinations may be isolated, or several may be combined; they can affect all the senses.

In the *third* section are collected the hallucinations that are mingled with another error of the senses, to which the name of *illusion* is given. In the first instance, vision occurred without an object; in the second, it is always produced by a real body, but which gives a different impression from reality; a man becomes a woman, a piece of wood, a frightful monster. Illusions sometimes appear as an epidemic; and such are not rare in history. Each sense may be the seat of the illusion, or all may be at once affected. In more than one instance, illusions have caused offensive and dangerous acts.

Hallucinations are above all frequent in madness; the *fourth* section embraces those which are observable in monomania, and the other varieties of alienation. The forms of delirium which most frequently exhibit this complication are melancholy, delirium tremens, demonomania, erotomania, nostalgia, etc. A variety of demonomania formerly played a prominent part; those who were attacked by it imagined that they had dealings with demons, whom they called Incubes and Succubes. To this section is also related that which manifests itself by stupidity. Confounded with imbecility, successively classed with several kinds

of madness, there is no doubt that this state now and then is accompanied by errors in the senses, the existence of which is not proved until after the recovery of the patient, and which gives a reason for acts otherwise inexplicable, and only to be accounted for by hallucinations.

The fourth section also includes hallucinations that accompany mania; they are often associated with illusions, or alternate with them. Their frequency is almost as great as in monomania, but it is often more difficult to detect them, because maniacs pass from one object to another, are capricious, reply with volubility, and pay no attention to the questions addressed to them. There is a variety of this mania with lying-in women, which is observable in many cases. A fact which is more rare, but which we have likewise noted, is the persistence of this symptom in the last stage of general paralysis. It is probable that hallucinations exist in some degrees of imbecility.

Hallucinations which are exhibited in delirium tremens, drunkenness, after the absorption of narcotics and poisons, are the subjects of the *fifth* section; we have thought it proper to separate alienation from mental hallucinations, which, linked with the action of these substances, do not really show themselves with the characters of madness, and we have chosen to speak of them under the article Etiology. Delirium tremens, as well as madness from inebriety, has a great influence on the conduct; we have examined each under the triple relation of morality, medicine, and law.

The *sixth* section comprises hallucinations connected with catalepsy, epilepsy, hysteria, hypochondria, etc.

The hallucinations of nightmare and dreams constitute the *seventh* section. It is evident that nightmare has points of relation with madness, which are observable in that state. There are also dreams, which are closely analogous to hallucinations. The physiological study of dreams has presented many interesting particulars; it is thus, for instance, that presentiments appear to us explainable in most cases by hallucinations. It must not, however, be thought that presentiments occur only in dreams, and that hallucination always explains them. One case of nocturnal hallucination which is related in this section may throw some light on actions frequently inexplicable. Indeed, we have proved that nocturnal hallucinations have sometimes existed as an epidemic.

There is a singular state of the mind known under the term *ecstasy*, the phenomena of which have justly attracted the researches of observers. The hallucinations which are one of its distinctive characteristics have induced us to form it into an *eighth* section. Prolonged concentration of thought on one object is terminated by an ecstatic state of the brain, in which the object is reproduced, and affects the mind as if it were really perceived by the eyes of the body. With this state of the mind may be classed the visions of celebrated men. Their hallucinations had often no influence on their reason, particularly when they were united to the general belief of the time, and when they occurred during the ecstasy that we have termed physiological. Ecstasy has several times been noticed in children; in catalepsy, hysteria, overwrought mysticism, and mental alienation.

Certain special phenomena, such as premonition, clairvoyance, second-sight, magnetism, and somnambulism, appear to us related to ecstasy. The effect of cold has also occasioned this nervous state. Ecstasy has been observed in all climates; and even lately has appeared among several thousand persons in Sweden. The hallucinations observed in these different nervous states, and especially in somnambulism, may cause acts involving great responsibility.

The *ninth* section of the classification comprehends febrile complaints, acute, chronic, and other inflammations, and certain atmospheric states. Amongst the diseases in which this symptom has been most frequent, we will notice acute delirium, which has been observed in madhouses, fever, attacks of the brain, parenchymatous inflammations, typhus and typhoid fevers, intermittent fevers, gout, chlorosis, pellagra, hectic diseases, syncope, asphyxia, lethargy, convalescence, etc. Atmospheric influences appear to have frequently caused this symptom.

Finally, in the *last* section we have exhibited the hallucinations and epidemic illusions of which we have elsewhere spoken.

Such is the circle in which we have collected the facts relative to hallucinations which have come under our notice; large as it may be, we believe that the arrangement is such as to enable any one to comprehend the whole.

By the numerous divisions that we have established, it will be perceived that hallucinations have different causes. The two great moral and physical categories, indicated at the commence-

ment of this chapter, are the leading points whence emanate a multitude of second causes. As, in mental alienation, dominant ideas have a great influence on hallucinations, so, during the reign of demonology, sorcery, magic, lycanthropy, and vampirism, men everywhere saw devils, sorcerers, men-wolves, vampires, etc. With different degrees of civilization, the character of hallucination varies. With the Greeks, it was exhibited in the form of pans, fawns, naiades. With the Romans, it took the aspect of genii. In the Middle Ages, it was manifested in the form of angels, saints, and devils. In our time, all possible combinations of thought form the basis. When hallucinations are produced by physical causes, they may be referred more or less to each of these; but, as we have already announced them in several preceding sections, we will abstain from repetition.

Correctly speaking, the preceding paragraph has reference only to the secondary causes of hallucinations; it was necessary to consider them on higher grounds, which we have endeavored to do in a chapter in which they are regarded in a psychological, historical, moral, and religious view. In the early part of this chapter, we have shown that the first causes of hallucinations must be sought for in the violation of some great principle, in the erroneous direction of ideas, and by consequence in the abnormal production of their perceptible signs. After having entered on more extended considerations of the nature of ideas, their division, the principal operations of the mind which are brought into play in hallucinations, we have shown that these should often be considered as almost a normal fact, to which we have already alluded in speaking of physiological ecstasy. This mode of treating the subject of hallucinations has enabled us to explain how so many celebrated men have been thus affected, without on that account being insane. The examples of Loyola, Luther, and Joan of Arc offer themselves at once as decided demonstrations in favor of this opinion.

Above all, the object of our argument is to prove that these noted personages were the personifications of an epoch, an idea; that they fulfilled a useful and necessary mission; and that their hallucinations had nothing in common with those of the present time. In this chapter, we have also endeavored to establish a decided line of demarcation between the apparitions of Holy Writ, the hallucinations of profane history, and even those of many

Christians. If our judgment does not deceive us, we have presented the doctrine of hallucinations in a much clearer form than it has hitherto been done; and we willingly believe that all good people, who admit the utility of religion, who think that it ought to be respected and honored, will thank us for our feeble efforts. As to those who rank a belief in Christianity among errors, we judge them not; but if our opinions incur their blame, we prefer it, to an approbation gained by that compromise of conscience which is unhappily too common.

This treatise on hallucinations would have been incomplete, had we been silent on their physiology. Deeply studied by M. Baillarger, in the memoir to which the prize was awarded by the Academy of Medicine,* it had partly been described by us in our symptomatology; we have added to this chapter all that appeared new in the work of our learned brother.

We have no reason to anticipate any satisfactory result from *post-mortem* examinations of the insane, with regard to hallucinations; on this point we agree with the majority of the Faculty, who consider that the pathological anatomy of hallucinations has yet to be made. If, in this case, alterations were met with, they were simple coincidences or effects, and were quite as frequently wanting, various, and contradictory.

Moreover, the progress and duration, diagnosis and prognosis of hallucinations have offered considerations on which we have dwelt according to their merits.

The treatment of hallucinations up to the present period has been slight. M. Leuret, entering his protest against this error, proved that such patients, properly guided, could be cured. He has claimed the merit of calling the attention of practitioners to this point, and has established rules, which, although much disputed, have in several cases proved successful. But in doing justice to the merit of this physician, unjustly attacked during his life,† we would modify the use of his method, and justify by facts the one which we propose, and which appears to us more generally applicable.

Our task would have been imperfectly performed had we

* Mem. quoted.

† See the notice that we published of him in the *Annal. Med. Psych.*, July, 1851.

neglected the examination of hallucinations in connection with civil and criminal institutions. It has been proved by a multitude of examples that persons thus affected may, under the influence of their false impressions, commit reprehensible, dangerous, and even criminal acts. This fact, placed beyond doubt in the course of this work, has been confirmed by new examples. Thence it became necessary to establish signs by which this state should be proved, in order that it might not be confounded with simulation; we have discovered these signs by inquiry, and from the writings and prolonged observation of individuals; we also think that magistrates, as well as doctors, possess the means to distinguish criminals laboring under hallucination. The question of sequestration, already agitated in speaking of treatment, has been newly considered. Useful in many cases, especially when the patient is mischievous, in many others it could not be recommended without serious inconvenience to the persons affected. Finally, we have closed this chapter, the principal points of which we have glanced at, by showing that it is possible to use a test in the case of hallucinations, provided that they do not influence the acts of the individual: but we have also shown that it is not thus when the affections are perverted; as would, for example, be the belief that a near relative had the form of a devil, that he used electricity to poison the food, exhaled infectious odors, caused torment, etc.

In composing a work of this nature, the author should seek to combine interest with instruction. The favorable reception that we have met with induces the belief that these two conditions have been fulfilled.

CHAPTER I.

DEFINITION AND DIVISION OF HALLUCINATIONS.

Importance of the study of hallucinations—Definition of authors—Outline of the principal classifications—Character of the one presented by the author.

THE psychological history of man does not offer a more curious question than that of hallucinations. To see what no eye perceives, to hear what no ear hears, to be convinced of the reality of sensations to which all are incredulous—does not this present matter for research full of interest?

Hallucination, recorded in the annals of every people, and in the lives of the greater number of celebrated persons, and existing as a creed through a long vista of ages, is, doubtless, restrained by the progress of science; but, such as it now appears, its study becomes a matter of high import, from the part it plays in a host of psychological phenomena, its intervention in many diseases, and particularly in mental affections.

What is hallucination? How can it be defined? Is it simple, or combined with other morbid conditions? Such are the different questions with which we shall commence our work.

Aristotle, Zeno, and Chrysippus, among the ancients, were, in a degree, aware of a false perception, and endeavored to distinguish it from true perception; they described three sorts of hallucinations—those of the sight, of the hearing, and of smell; but they neither noted all the degrees nor all the conditions of its existence.

The definition of hallucination does not appear to trace to a period far back; Arnold is, we think, the first who gave it any completeness of form. "Ideal insanity," said he, "is the intellectual state of a person who believes he sees and hears what no other person sees or hears; who imagines he converses with spirits, perceives things impalpable to the senses, or that

do not exist outwardly such as they appear to him; or who, when he sees external objects in their reality, has false and absurd ideas of his own form, and of the palpable qualities of objects.”*

One cannot but see in this definition, certainly somewhat long, the distinction of hallucinations and illusions, as also errors of personality.

Al. Crichton, who wrote about the same time, defined hallucination or illusion, as a delusion of mind, in which fancies are mistaken for realities, and real objects become falsely represented, without any general derangement of the intellectual faculties.†

Sauvages, with Felix Plater, called hallucination a false perception caused by imperfection of the external senses; and included, under the vague term delirium, that the principle of which is in the brain itself. Amongst hallucinations, he placed vertigo, double-sight, tingling in the ear, hypochondria, and somnambulism. Darwin, in his *Zoonomia*, admits the opinion of the two preceding authors.

By the word hallucination, Ferriar understands all deceitful impressions, from the fly that flutters before the eye to the most frightful spectre.‡

According to Hibbert, hallucinations are merely ideas and recollections, so vivid as to surpass real impressions.§

Esquirol, the first in France who gave a precise sense to the word hallucination, has applied it to phenomena neither dependent on a local lesion of the senses, nor on a vicious association of ideas, nor on the effect of imagination, but solely on a particular, and, as yet, unknown lesion of the brain; he defines hallucination as a cerebral or psychical phenomenon, acting independently of the senses, and consisting in external sensations, that the patient believes he experiences, although no external agent acts materially on his senses. In another part of his book, he says: “The

* Arnold's Observations on the Nature, Kinds, Causes, and Prevention of Insanity; two vols. 8vo., 2d edition, t. 1, p. 55, London, 1806. First edition published in 1782.

† Alex. Crichton, An Inquiry into the Nature and Origin of Mental Derangement, t. 2, p. 342, London, 1798.

‡ An Essay towards a Theory of Apparitions, p. 95, London, 1813.

§ Samuel Hibbert, Sketches of the Philosophy of Apparitions, 2d edition, p. 1, London, 1825.

professed sensations of the hallucinated are images, and ideas, reproduced by memory, associated by imagination, and personified by habit."

This second definition has been strongly attacked as being neither logical nor consonant with facts. We will not bring forward the criticism to which it has been subjected, but we consider it more brilliant than correct.

M. Fabret, in his *Lectures upon Mental Diseases*, published in the *Gazette des Hôpitaux* for 1850, adopts Esquirol's opinions, though with some slight modifications.

Darwin, and subsequently M. Faville, considered hallucinations as a lesion of the organs of sense. On this hypothesis, a false perception, always the same, is assumed to exist; but it is impossible to adopt it for the hallucinations that are connected with the habitual ideas of the individual, or with those which are prevalent at certain historical epochs.

According to M. Calmeil, hallucinations are ideas that are converted into material impressions, and are carried into action on the external senses, although the nervous system of the periphery is passive. But this physician goes farther, since he admits that the peripheric nervous system may be the starting-point for the most varied, and probably the most numerous, hallucinations. M. Calmeil combines hallucinations and illusions.

Mons. Lélut considers hallucinations to be an intermediate phenomenon between sensation and conception. This phenomenon he regards as a spontaneous transformation of thought into sensations generally external.

M. Bland has attacked this definition, by remarking that hallucination cannot be a transformation of thought, because thought, immaterial in its nature, has no form, consequently cannot be transformed, nor become material like a sensation, viewed by the impulse which produces it.*

Between sensation and conception, says M. Leuret, there exists an intermediate phenomenon, that practitioners call hallucination. Hallucination resembles sensation, inasmuch as, like sensation, it gives the idea of a body actually acting on the organs. It differs from it, inasmuch as it exists without an ex-

* Bland, Note pour servir à l'histoire des hallucinations, *Revue Médicale*, Juin, 1842.

ternal object. Like conception, it is creative, but it produces images, not ideas; images, however, which are of the same worth to the hallucinated as the objects themselves.*

Again, M. Aubanel, in his excellent treatise on hallucinations,† looks on this phenomenon as a form or variety of mental alienation, in which a man transforms the delirious conceptions of his mind into sensations, or, by means of these same conceptions, perverts real sensations by assimilating them to his delirious ideas.

M. Baillarger admits two kinds of hallucination, the one complete, which are the result of the double action of imagination and the senses; these are *psycho-sensorial*: the other produced only by the involuntary exercise of memory and imagination, which are *psychical* hallucinations. He defined psycho-sensorial hallucination as a sensorial perception, independent of all external excitation of the sensuous organs, and having its starting-point in the involuntary exercise of memory and imagination. Psychical hallucinations may be defined as perceptions purely intellectual, having their starting-point in the involuntary exercise of memory and imagination, and in a less degree than hallucinations of the former kind—the internal excitation of the sensorial apparatus.‡

According to M. Michea, hallucination is the transformation, sometimes voluntary, but more frequently involuntary, of memory and imagination, either isolated or combined, resembling sensorial perception.§ Sometimes it is cerebral, and idiopathic; sometimes sensorial, peripheric, or symptomatic.

M. Szalkowski defines hallucination as a cerebral or psychical phenomenon perfected independently of the senses, and consisting in external sensations experienced by the individual, although no external agent acts materially on the senses.||

According to M. Parchappe, the inherence of the illusory

* Leuret, *Fragments psychologique sur la folie*, p. 133, Paris, 1834.

† Aubanel, *Essai sur les hallucinations*, thèse, Paris, 1839.

‡ Baillarger, *Des hallucinations, des causes qui les produisent, et des maladies qu'elles caractérisent* (*Mémoires de l'Académie de Médecine*, t. 12, Paris, 1846).

§ Michea, *Du delire des sensations*, p. 82, Paris, 1846.

|| Louis Rufin Szalkowski, *Recherche sur les hallucinations au point de vue de la psychologie, de l'histoire, et de la médecine légale*, p. 8, 1849.

characteristic in the psychological phenomenon, considered as an essential condition of the special change of modality which engenders illusions, necessarily excludes from this category of symptoms those phenomena which result immediately and exclusively from the operations of the soul as much as intellectual strength. In this opinion, notions and ideas can be true or false, and never illusory. Illusory sensations are distinguished from other psychological phenomena, inasmuch as they have an act of the senses for their condition, and an illusion for their effect.

The illusory sensations are of two orders, objective and subjective. The essential character of the former is to have a sensation created by an external object, and, as a necessary effect, to engender an illusion relative to the sensible properties of that object. The subjective have for their essential character a sensation without a real object, caused by an exterior modification of the organs of the subject, and causing an illusion relative to the existence of an external object.*

Dendy explains hallucination as a past recollection—illusion, as a present recollection.†

For ourselves, building on the symptomatology of hallucinations and illusions, we will define hallucination as the perception of the sensible signs of an idea; and illusion, a false appreciation of real sensations. In considering this phenomenon in a psychological point of view, we will explain our opinion, by stating that the spiritual character of the idea, or its essence, never forms a part of the hallucination, but that the sensible sign forms its only foundation.

The division of hallucinations ought to rest on a previous and deep study of their states of complication and simplicity. But this method, suitable for classification, would offer serious drawbacks to the comprehension of this work; the reader would not at once seize on the whole of the plan, his mind would lose itself in details, and the result would be a painful impression, which would nullify all our efforts. Under this conviction, we will pro-

* Max Parchappe, *Symptomatologie de la folie*, Annales Médico-Psychologiques (see numbers for January and April, 1850, and January, 1851, p. 268, *et seq.*).

† Walter Cooper Dendy, *The Philosophy of Mystery*, London, 1841.

ceed to sketch our classification, after having exhibited the most generally adopted divisions.

Esquirol recognizes only cerebral, mental, or idiopathic hallucinations. M. Calmeil says that in theory we may suppose that symptomatic hallucinations exist, and that the peripheric nervous system is the starting-point for the most varied and perhaps the greatest number of hallucinations. But, whether we lean to the theories of Capron, or rest upon those of Meyer, the sensations brought by the sentient extremities, which come from the nerves of sight, of hearing, of taste, of smell, of external and visceral touch, and of the spinal marrow, impress only a shock on the brain, and it requires the action of that organ to constitute the operations of hallucination.

M. Leuret divides hallucinations into those which occur during waking hours, and those which take place during sleep, and which are ordinarily known as *visions*. He includes *incubus* and *succubus* in the hallucinations of sleep.

M. Aubanel, who makes but one class of hallucinations and illusions, has proposed the following division:—

1. The hallucinated are fully aware of the phenomena they experience; they attribute it themselves to a freak of fancy, to a diseased imagination; they are perfectly rational, sometimes even manifesting a high development of intellect.

2. The hallucinated cannot understand that their false impressions are received through any other medium than their senses; they are always careful to keep their actions subordinate to the phenomenon which affects them.

3. The hallucinated believe in the interposition of their senses, and in the reality of the external impressions which occur to them. These distinctions apply alone to isolated hallucinations.

In regard to the hallucinations of complex mental alienation, M. Aubanel notices a *sensorial monomania*, in which “the hallucinated maintain a connected series of ideas, and have none of that disorder or incoherence observable in madmen;” and a *sensorial mania*, “made up of numerous and various hallucinations, sometimes lucid, more frequently confused, each having the common characteristic of being insanity in itself—that is to say, as incoherent and disordered as are actions and words in the frenzy of madness.”

Dr. Paterson, availing himself of the works of Ferriar, Heb-

bert, Abercrombie and his disciples, commences by dividing hallucinations into two great sections: 1. Those of wakefulness. 2. Those of dreams. He then proposes a new classification, the most complete which has been published in England. It is composed of seven groups, which comprehend the major part of known hallucinations, and one of which admits the existence of hallucinations with reason.*

In common with most of the authors who have preceded him, Mr. Paterson combines hallucinations and illusions.

The classifications of Messrs. Baillarger and Parchappe have already been noticed.

The classification that we are about to introduce exhibits hallucinations in a much more extensive view. We recognize the hallucinations of illusions, although they constantly approximate, because their origin differs entirely; but, after having characterized their distinctions, we shall point out, in describing hallucinations, what is important to be known of illusions, as it is impossible, in many circumstances, that these two forms of mental aberration should be isolated. The same remark applies to idiopathic and symptomatic hallucinations; however useful in a scientific point of view, it cannot be rigorously maintained in a history of hallucinations.

These distinctions established, we shall proceed to divide hallucinations into *ten sections*, shown in the following table, but which, from the importance of many of them, are also subdivided:—

Section I. Hallucinations consistent with reason.

<p>1. Corrected by understanding.</p> <p>2. Not corrected by understanding.</p>	}	<p>Comprising hallucinations</p>	{	<p>of sight;</p> <p>of hearing;</p> <p>of smell;</p> <p>of taste;</p> <p>of touch;</p> <p>of all the senses.†</p>
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Section II. Simple hallucinations, in themselves having the characteristic of insanity, without being complicated with monomania, mania, madness, etc.

* Paterson, Mémoires sur plusieurs cas d'hallucinations (Annal. Médico-Psychol., 1843).

† This subdivision applies to other sections.

Section III. Hallucinations in their connection with illusions.

Section IV. Compound hallucinations, having in themselves the characteristic of insanity, existing,

1. With monomania ;
2. With stupidity ;
3. With mania ;
4. With madness ;
5. With imbecility.

Section V. Hallucinations resulting from delirium tremens, intoxication, and narcotic substances, and venoms.

Section VI. Hallucinations most frequent in nervous diseases, but without the accessories of monomania, mania, and madness.

1. With catalepsy ;
2. With epilepsy ;
3. With hysteria ;
4. With hypochondria ;
5. With rage.

Section VII. Hallucinations with nightmare and dreams.

Section VIII. Hallucinations with ecstasies.

Section IX. Hallucinations with febrile, inflammatory, and acute diseases, chronic and other affections, with certain states of the atmosphere; namely,

1. With acute diseases ;
2. With fever ;
3. With diseases of the brain ;
4. With parenchymatous inflammations ;
5. With typhoid fever ;
6. With intermittent fever ;
7. With gout, chlorosis, pellagra, etc. ;
8. With the last stages of hectic diseases ;
9. With syncope, asphyxia, lethargy, convalescence, etc. ;
10. With atmospheric influences, etc.

Section X. Epidemic hallucinations.*

As the subdivision we have presented appears to us to compre-

* Epidemic hallucinations and illusions being noticed in the chapters with which they have more particular connection, we shall not devote any special article to them.

hend all known hallucinations, it is evident that, when we shall have completed our examination, we shall have all the materials by whose aid we can study their symptoms, their causes, their lesions, their prognosis, their diagnosis, and their treatment. To make choice of the most authentic facts, the most appropriate for establishing the doctrine of hallucinations; to avoid crowding them together, the fault of so many modern authors; to refer to our own experience, whilst we glean from that of the learned both of our own and foreign countries—such are the rules by which we propose to be guided in our researches on a subject which bears relation to medicine, philosophy, history, morals, and religion, and which is, without doubt, the most interesting in mental pathology.

CHAPTER II.

HALLUCINATIONS CONSISTENT WITH REASON.

Influence of reverie in the production of hallucinations—Distinctions to be established—On the reverie of Orientals—Belief in the supernatural—1. Recognized, spontaneous, ephemeral, and prolonged hallucinations; 2. Unrecognized hallucinations—Causes of hallucinations—Observations borrowed from historical personages—Their importance—Recapitulation.

THE proposition in this book which is most disputed is that of hallucinations as consistent with reason. In order to bring forward all the evidence of which we think it susceptible, we must penetrate into the region of psychological facts, analyze the different states in which hallucination is normally produced, and illustrate argument by well-selected facts. Before entering on these researches, it will be well to notice an error inseparable from the subject, and into which it is usual to fall: I mean the analogies of reason and lunacy.* So long as a proper distance from the invisible limits of these two worlds is maintained, illusion is impossible; but the frontier once invaded, confusion commences, and it becomes very difficult to distinguish true from erroneous ideas, reality from falsehood.

Let us take an example: The idea of God is universal; his justice is an attribute that cannot be separated from his essence; if, however, the idea of justice should touch the borders of the fatal circle, it assumes the appearance of inflexible severity, terror, chastisement, and damnation, and too often leads to suicide. There is no idea, which is drawn into this orbit, but undergoes this terrible metamorphosis. The same phenomenon takes place with images. In many cases visible to the senses, but

* F. Lélut, *Le Démon de Socrate, Recherches des Analogies de la Folie et de la Raison*, one vol. in 8vo. p. 321, Paris, 1836.—Moreau, *Un chapitre oublié de la Pathologie Mentale*, Paris, 1830.

recognized as memories, reminiscences, creations—sometimes accepted as the effect of supernatural power—their usual character is not to cause any disturbance of the intellect, nor exercise any unhappy influence on the actions of life. It is not thus when the image presents an actual form to the mind which slavishly obeys it; the hallucination passes from a physiological to a pathological condition, and thence leads to insanity.

The existence of images, or rather of physiological hallucinations,* is placed beyond all doubt by thousands of physical and moral facts. Indeed, they may be caused by optical or acoustic illusion.

Brewster, in his *Letters on Natural Magic*,† has related an experiment by Newton, which proves that any one can, at his pleasure, create hallucinations. That great philosopher, after having attracted the sun to a mirror, directed his glance by chance to an obscure part of the room; he was much surprised to see the solar spectrum reproduced, and exhibited by degrees, with all the colors and brilliancy of the sun itself. The hallucination occurred as frequently as he turned his eyes towards the dark spot.‡

Paterson remarks that the same phenomenon takes place when a casement is highly illuminated, and the wall afterwards looked at; the image of the casement, with its squares and its bars, is quickly developed to your gaze.§ To these two facts may be added the circumstance that individuals who concentrate their ideas on a scene, or a mountain which they may have noticed in their travels, find it reproduced with extreme fidelity.

* These remarks apply equally to illusions.

† Sir David Brewster, *Letters on Natural Magic*, p. 32, London, 1832.

‡ I would remark now, and once for all, that all observations borrowed from foreign authors have been translated by myself. Many physicians who have written on hallucinations have given certain quotations which they believed to be literally taken from works, more or less known, whilst I took the trouble to translate the original text. Experience at my own cost, and errors committed by those who quote at second and third hand, have long since given me the habit of applying at once to the fountain-head.

§ Paterson, *Edinburgh Medical and Surgical Journal*, No. cliv., January, 1843.—*Mémoires sur plusieurs cas d'hallucinations, avec des observations sur les phénomènes et les états morbides dans lesquels elles ont lieu*, translated by A. Briere de Boismont, *Annales Médico-Psycho.*, 1, 3, 1834.

There is a state of mind which every one has experienced, and which shows with what facility hallucination can be produced: I speak of reverie. A dear friend, M. Alfred de Vigny, writes thus on the subject: "There are two kinds of reverie—that of weak minds, and that of deep thinkers. Yes, reverie leads to a wilderness of ideas in the poor souls who are in love with thought, and desire it, without being able to obtain it, or to find in it complete and solid strength. Certainly it is a dangerous labyrinth to those who have neither a clear sight nor a firm foot to discover their road. But reverie is the prelude to great creations in minds like that of St. Jerome, who came forth from the desert stronger than when he entered it, and reappeared, armed and mailed with his grand Christian books. With him, with St. John Chrysostom, with Descartes, with Malebranche, with Dante, with Milton, with Spinoza, reverie is force, power, health, and often even longevity. With them solitude is holy."

Meister likewise describes this creative power of reverie: "Nothing," says he, "can throw a clearer light on the habitual working of our faculty of thinking than to observe it by turns in three very different states—the state of waking, that of sleep, and that middle state between waking and sleeping, in which the external senses are rather in a state of calm and inaction than of actual torpidity; in which the activity of the internal senses becomes, as it were, isolated, and it is doubtful whether we dream or meditate. This state usually follows or precedes the repose of sleep; it is also sometimes the result of prolonged meditation on one object, or on one idea, more particularly in the silence of nature, in the obscurity of the forest, or in the midst of the shadows of night. Then a single impression, a single image, appears sometimes to remain long in the thought, and hold it, as it were, in a state of siege; then our understanding acts only by intuition. Entire scenes, pictures, complete or in part, succeed to the interior sense, now slowly, now with rapidity. We think we see, and truly see, that which we have never seen. Indeed, these are real phantoms that our imagination, by its sole power, gathers around us, happy or unhappy beneath the charm of its sorcery."

"I am persuaded that devotees, lovers, prophets, Illuminati, and Swedenborgians, owe all the wonders of their presentiments, their visions, their prophecies, their conversations with celestial

intelligences, their journeys in heaven, and in hell, to the illusions of which this state of being renders us susceptible; in a word, all the extravagance and superstition of their contagious reveries. But I do not hesitate, also, to say that it is probably in this state that men of genius have conceived the most original beauties of their works; that in it the geometrician has solved the problem that had long baffled him; the metaphysician has seen the first glimpse of the most ingenious of his systems; the poet, his most beautiful verse; the musician, the most expressive and most brilliant of his passages; the statesman, the decisive expedient that all the light of his experience had not discovered with his severest calculations; the general, the expansive and rapid *coup d'œil* that fixes the fate of a battle and insures victory."

We may here notice the influence of being on the confines between the true and the fanciful; towards whichever side we lean, reverie is the great source of great actions or rash enterprises.

Carried away by these waking dreams, these castles in the air, so familiar to us, and which substitute such sweet illusions for the sad realities of life, our thoughts are illuminated, our idle fancies become embodied, and we see before us, under sensible forms, all the objects of our wishes. Who, for example, has not a hundred times contemplated the figure of his beloved; or, if he be enamored of glory, has not distinctly heard the sound of clarions, and the cries of the combatants?

All who have lived in the East, or written of that glorious country, have spoken of the powerful effect of the climate on the imagination of the inhabitants. It is averred that there exist substances in that part of the world that throw the mind into ecstasies. "For myself," says M. Paul de Molènes, "I have always thought that the heaven under which the Arab folds and unfolds his tent is the most effectual source of reverie in which the soul can be steeped. The Orientals do not, like ourselves, know the debasing and loquacious intoxication of wine, of brandy, of beer, and of all those liquors that disfigure the features, disorder the mind, and imprint extravagance on the tongue; but they possess the secret of that noble and silent intoxication of heaven, of solitude, space, and of those divine things which give an august character to the countenance, and illumine thought with the transparencies of vision, and place a sacred seal on the lips, broken at

rare intervals by a few solemn words. It is of this intoxication, which those who have once indulged in never renounce, that the recital of Cambi (Sid-el-Adj-Mohammed, member of the tribe of Chambas) is full. Amongst the mysterious facts that I amused myself in gathering from the curious details of this peregrination, is one that appeared to me striking. Chambi relates that, during one of the numerous halts of his journey, a gentle and fraternal exaltation seized him and all his companions. A sort of invisible mirage exhibited to the whole caravan the image of their absent country, and threw into inexpressible tenderness the weary souls of these pilgrims. What heavenly influence spread over all these hearts the same emotion, and animated all these minds with the same thoughts, at the same moment? It is a secret of God, and of the desert. But I love the country, and I love the book in which such secrets are offered to our meditation.”*

Such is likewise the opinion of M. Combes the younger: “The Oriental,” he remarks, “is indolent and voluptuous. The keff is as essential to his existence as the bread which he eats, or the clothes that cover him. An Arab, be he rich or poor, who cannot indulge during the day in his *keff*, is a most unhappy man. But, you inquire, what is this keff? The word has no corresponding word in our language; and the Italians, in translating it as ‘*far niente*’ (complete idleness), give but a very imperfect idea of its real significance. The keff is a reverie, happiness in repose; it is a kind of beatitude in which the individual is plunged, and from which he would wish never to be aroused. The Orientals rarely think; it is too fatiguing. During the keff, the hours of which are regulated, and of which no motive would induce them voluntarily to deprive themselves, their imagination, capricious and wandering, is without end, and without object; it loves to be lost in a world of fancy, and to feast on vain chimeras. In these ecstatic hours, the Orientals are all poets, but egotists who produce nothing.”†

It is to this power of imagination that we owe those wonderful tales which are the charm of the Orientals. It is this which peoples the bowels of the earth with genii, magicians, and palaces filled with treasure, and fancies in every European, who

* Des ouvrages du Général Daumas (Article de M. Paul de Molènes, *Journal des Débats*, du 4 Mars, 1851).

† Voyage en Egypte et en Nubie.

excavates ruins to find the remains of antiquity, a magician invoking the guardian genii of the treasures, in order to possess himself of them.

The reverie, then, is eminently favorable to the production of physiological hallucinations; and it is easy to deduce from thence, how, with deep thinkers, it may be the cause of admirable *chefs-d'œuvres*.

Hence poets, painters, sculptors, whom genius has touched with his wing, have all perceived before them the form of the ideal of their dreams; their biographies prove that this form was visible to the eyes of their minds (like the ghost of Banquo in Macbeth), and often even to their bodily eyes. Moreover, we do not believe that there are immortal creations without this materialization of the ideal. It is the characteristic sign of the artists of antiquity, and of those of the Middle Ages; and if few can now equal them, it is because that profound belief which elevated the soul to the highest degree of enthusiasm has almost entirely ceased amongst enlightened people, who, on the contrary, profess to believe nothing.

Having reserved *hallucinations in relation to psychology* for a special chapter, we will not enter on the examination of dreams, of certain states of infancy, of authentic phenomena of magnetism and somnambulism, etc.; our object here is simply to prove that hallucination is consistent with reason. The two classes that we have established are distinguished one from the other, by the excess and the intensity of the phenomenon. In a reasonable state, the image may preserve the vividness of the original, but it is in general recognized as a creation of the imagination, and is of short duration; in the delirious state, on the contrary, the brain paints its pictures with more force than they possess in reality; these are detached from self, take an existence independent of the individual, and disturb the mental faculties.

The psychological study of man, then, proves that hallucination can exist without disordering the mind. We will describe several curious cases in support of this doctrine, and divide them into two sections: 1. Hallucinations corrected by the understanding; 2. Hallucinations not corrected by the understanding: perfect sanity in both cases.

The hallucinations of the first section may continue for a length of time. In certain cases, they are conjured up at will.

SUBSECTION I.—*Hallucinations consistent with reason, corrected by the understanding.*

CASE I. “A painter who inherited much of the patronage of the celebrated Sir Joshua Reynolds, and believed himself to possess a talent superior to his, was so fully engaged, that he told me,” said Wigan, “he had painted three hundred large and small portraits in one year. The fact appeared physically impossible; but the secret of his rapidity and his astonishing success was this; he required but one sitting of his model. I watched him paint a portrait in miniature in eight hours, of a gentleman whom I well knew; it was carefully done, and the resemblance was perfect. I begged him to detail to me his method of procedure, and he related what follows: ‘When a sitter came, I looked attentively on him for half an hour, sketching from time to time on the canvas. I did not require a longer sitting. I removed the canvas, and passed to another person. When I wished to continue the first portrait, I recalled the man to my mind; I placed him on the chair, where I perceived him as distinctly as if he were really there; and I may add, in form and color more decided and brilliant. I looked from time to time at the imaginary figure, and went on painting; occasionally stopping to examine the posture exactly as though the original were before me; whenever I looked towards the chair, I saw the man.

“‘This method made me very popular, and as I always caught the resemblance, the sitters were delighted that I spared them the annoying sittings of other painters. In this way I laid by much money for myself and my children.

“‘By degrees I began to lose all distinction between the imaginary and the real figure, and I sometimes insisted to my sitters that they had sat the day before. Finally, I was persuaded that it was so, and then all became confusion. I recollect nothing more. I lost my reason, and remained for thirty years in an asylum. With the exception of the last six months of my confinement, I recollect nothing; it however appears to me, that when I hear persons speak of their visit to the establishment, I have a faint recollection of them, but I will not dwell on this subject.’

“What is most surprising is that when this artist reassumed his pencil, after the lapse of thirty years, he painted almost as well as when madness obliged him to renounce his art. His imagination was still very vivid, as was proved by the portrait

which I saw him take, for which he only required two sittings of half an hour each, the last of which was to look at the dress and the eyebrows, which his memory had not retained. As it was feared that the excitement, consequent on this work, would be productive of unhappy results, he was persuaded to renounce the practice of his art. He died shortly afterwards."*

This power of invoking shadows, and peopling solitudes, may be carried so far as to transform individuals present into phantoms.

CASE II. Hyacinth Langlois, a celebrated artist of the city of Rouen, intimately acquainted with Talma, related that this great artist had confided to him the fact that, when he trod the stage, he could, by the force of his will, make all the brilliant dresses of his numerous audience disappear, and substitute skeletons for the living characters. When his imagination had thus filled the theatre with these singular spectators, his emotions were such as to give to his play a force which produced the most striking effects.

Since hallucination can in such a case be invoked at will, it is easy to conceive that it may exhibit itself instantaneously.

CASE III. Bottex relates that a man employed in a brew-house in Strasburg, having gone to Saint Etienne, inhabited the latter town for about two months, when he one night heard something walk round his bed, and pass over the coverlet; the next day, at the same hour, the same noise; but then he distinctly heard these words: "Ah! I have found you, then!" He recognized the voice of a young person whom he had left at Strasburg.

Thenceforward, the voice followed him everywhere; asked for money, spoke of marriage, and menaced him with the devil if he did not comply with her wishes; in fact, she so tormented him that he could neither work nor sleep, so he resolved to enter a hospital at Lyons.

He did not see the woman who spoke to him, but distinctly heard her voice; and no hour passed that she did not talk to him. When requested to listen to her, he leaned his head to the left, and immediately heard her; when he repeated word for word what she said.

* A. L. Wigan, M. D., *A New View of Insanity, the Duality of the Mind*, p. 123, London, 1844.

This man was perfectly sane; he knew perfectly well that the woman whose voice he heard was not near him. "She must," said he, laughing, "have made a compact with the devil." He could not explain what he experienced otherwise; but he did not hold on to the idea, knowing it to be absurd. By degrees, the voice addressed him more rarely; finally, he no longer heard her, and went out cured at the end of a month.

CASE IV. A lady about sixty years of age, of extremely nervous susceptibility, was from time to time affected with singular visions. Suddenly she would see a robber enter her chamber, and conceal himself under her bed; she was instantly seized with violent palpitations of the heart, and universal trembling. She was, nevertheless, perfectly aware of the falsity of these impressions, and her reason made great efforts to dissipate the fears which they awoke in her mind.

Satisfied that no person could have entered her room, the lady resisted the impulse which led her to open the windows and call for assistance; after a struggle of some minutes, reason finally triumphed, and she was restored to calmness; she would then approach the bed, and examine it without fear and with great satisfaction. "I frequently witnessed," says Mathey, "the courageous efforts of the lady to free herself from the fantastic ideas of all kinds that beset her."

Hallucination, although understood and appreciated as such, by the person under its influence, may, by its frequency and duration, produce so unhappy an effect on the mind as to cause death.

CASE V. "I knew," said Wigan, "a very intelligent and amiable man, who had the power of placing before him his own image; he often laughed heartily at the sight of his resemblance, which also always appeared laughing. For a length of time this illusion was a subject of amusement and pleasantry; but the result was deplorable. By degrees he became persuaded that he was haunted by his double. This other disputed obstinately with him, and to his great mortification, occasionally confuted him, which was humiliating, inasmuch as he had a great opinion of his own judgment. This gentleman, although eccentric, was never subjected to restraint or confinement. Finally, wearied out, he resolved not to enter on another year, paid all his debts, wrapped in separate papers the amount of the week's expenses,

and awaited, pistol in hand, the night of the 31st of December. At the moment when the clock struck twelve, he blew out his brains."

CASE VI. We owe to a very eminent physician of acknowledged reputation, and intimate with Sir Walter Scott, the recital of a fact that occurred to a well-known personage, which is, without contradiction, one of the most curious examples that can be offered in the history of hallucination. The physician was, by chance, called on to attend a man, now long deceased, who, during his life, filled an important office in a particular department of justice. His functions made him frequently an arbiter of the interests of others; his conduct was therefore open to public observation, and for a series of years he enjoyed a reputation for uncommon firmness, good sense, and integrity.

At the time when the physician visited him, he kept his room, sometimes his bed, and yet he continued now and then to engage in the duties of his office; his mind displayed its usual force and habitual energy in directing the business which devolved on him. A superficial observer would not have noticed anything indicative of weakness or oppression of mind. The external symptoms announced no acute or alarming illness; but the slowness of his pulse, the failure of his appetite, a painful digestion, and an unceasing sadness, appeared to have their source in some cause which the invalid was resolved to conceal.

The gloomy air of the unhappy man, the embarrassment which he could not disguise, the constraint with which he replied briefly to the questions of the physician, induced the latter to apply to his family, who could not give him any satisfactory information.

The physician then had recourse to arguments calculated to make a strong impression on the mind of the patient. He pointed out the folly of devoting himself to a slow death rather than communicate the secret of the grief which was dragging him to the grave. Above all, he represented the injury he was inflicting on his own reputation, by creating a suspicion that the cause of his affliction, and the consequences resulting, were of too disgraceful and criminal a character to be owned; and added, that he would bequeath to his family a suspected and dishonored name, and leave a memory to which would be attached the idea of some crime, which he dared not own, even in his dying hour. This latter argument made more impression than any which had

been previously started, and he expressed a desire to unbosom himself frankly to the doctor. They were left together, the door of the sick man's room was carefully closed, and he began his confession in the following manner :—

“ You cannot, my dear friend, be more convinced than myself of the death that threatens me; but you cannot comprehend the nature of the disease, nor the manner in which it acts upon me; and even if you could, I doubt if either your zeal or your talents could cure me.” “ It is possible,” replied the physician, “ that my talents would not be equal to the desire I have to be useful to you, but medical science has many resources, which only those who have studied, can appreciate. However, unless you clearly describe your symptoms, it is impossible to say whether it is in my power, or in that of medicine to relieve you.” “ I assure you,” replied the patient, “ that my situation is not unique, for there is a similar example in the celebrated romance of *Le Sage*. Without doubt, you remember by what disease the Duke of Olivares died? He was overcome by the idea that he was followed by an apparition, in whose existence he did not believe; and he died because the presence of this vision conquered his strength, and broke his heart. Well, my dear doctor, mine is a similar case; and the vision that persecutes me is so painful and so frightful, that my reason is quite inadequate to combat the effects of a frenzied imagination, and I feel that I shall die, the victim of an imaginary malady.”

The physician attentively listened to the recital, and judiciously abstained from any contradiction; he contented himself with asking for more circumstantial details of the nature of the apparition that persecuted him, and of the manner in which so singular an affection had seized on his imagination, which, it would appear, a very moderate exercise of understanding would have succeeded in destroying. The patient replied that the attack had been gradual, and that, in the commencement, it was neither terrible nor very unpleasant; and the progress of his sufferings was as follows:—

“ My visions,” said he, “ began two or three years ago. I was then annoyed by the presence of a great cat, which came and disappeared I knew not how; but I did not continue long in doubt, for I perceived that this domestic animal was the result of a vision produced by a derangement in the organs of sight, or

of the imagination. However, I have not the same antipathy to these animals as that brave mountain-chief, now dead, whose face turned all the colors of his plaid, if in a room with a cat, even though he did not see it. On the contrary, I rather like them, and I endured the presence of my imaginary companion with a degree of patience that almost amounted to indifference. But, at the end of a few months, the cat disappeared, and was succeeded by a phantom of a higher grade, and whose exterior was at least more imposing. It was no other than a gentleman-usher, dressed as though he were in the service of the Lord-Lieutenant of Ireland, or of a great functionary of the church, or of any other person of rank or dignity.

“This character, in a court-dress, with bag wig, a sword by his side, a vest worked in tambour, and a chapeau-bras, glided by my side like the shade of Beau Nash. Whether in my own house, or elsewhere, he mounted the stairs before me, as if to announce me. Sometimes he mixed in with the company, although it was evident that no one remarked his presence, and that I alone witnessed the chimerical honors he paid me. This caprice of imagination did not make a strong impression on me; but it raised a question as to the nature of the disease, and I began to fear the effect it might have on my senses. This apparition also had its term. After a few months, my gentleman-usher was no more seen, but was replaced by a phantom horrible to the sight, and distressing to the mind—a skeleton. Alone, or in society,” added the unfortunate man, “this apparition never leaves me. It is in vain that I repeat to myself that it has no reality, that it is but an illusion caused by the derangement of my sight, or a disordered imagination. Of what use are such reflections, when the presage and the emblem of death is constantly before my eyes? when I see myself, although only in imagination, forever the companion of a phantom representing the gloomy inhabitant of the tomb, whilst I am still upon earth? Neither science, philosophy, nor even religion has a remedy for such a disease; and I too truly feel that I shall die this cruel death, although I have no faith in the reality of the spectre that is always present.”

The physician was pained to see how deeply this vision was rooted in the mind of the invalid, who was then in bed. He adroitly pressed him with questions as to the apparition; knowing

him to be a sensible man, he hoped to make him fall into contradictions, which would put his judgment, to all appearance clear, in a state fitted to combat successfully the disordered imagination, which was producing such fatal effects. "It would appear, then," said he, "that this skeleton is ever before you?" "It is my hapless destiny to see it always," replied the sick man. "In this case," continued the doctor, "you see it now." "Yes." "In what part of the room does it appear to you?" "At the foot of my bed; when the curtains are a little open, it places itself between them, and fills the opening." "You say that you understand it to be only an illusion?—In dreams we are frequently aware that the apparition which freezes us with fear is false; but we cannot, nevertheless, overcome the terror that oppresses us. Have you firmness enough to be positively convinced? Can you rise, and take the place which the spectre appears to occupy, in order to assure yourself that it is a real illusion?" The poor man sighed, and shook his head. "Well, then," said the doctor, "we will try another plan." He quitted the chair on which he had been seated at the head of the bed, and, placing himself between the open curtains, in the spot pointed out as being occupied by the apparition, he inquired if the skeleton was yet visible. "Much less, because you are between it and me, but I see the skull over your shoulder."

It is said that, in spite of his philosophy, the learned doctor shuddered at a reply so distinctly announcing that the ideal spectre was behind him. He had recourse to other experiments, and employed various methods of cure, but in vain. The patient became more and more dejected, and died a victim to the agony in which his latter years had been passed.

Here is an unexceptionable proof of the power the imagination has on the body, even when the fantastic terrors it occasions cannot destroy the judgment of the unfortunate being who suffers them. The patient, in this case, perished, the victim of a hallucination; and the details of this singular history being kept secret, his death and disease did not injure the well-merited reputation for prudence and acuteness which he had enjoyed during the whole course of his life.*

In many cases, hallucination attaches itself to a weakly con-

* Walter Scott, History of Demonology and Witchcraft.

stitution. Bonnet, and La Place in his *Essai Philosophique sur les Probabilités* (pp. 224-226), have mentioned a fact of this nature relating to a maternal grandfather of the former of these physicians.*

One of the most interesting narratives of this character is that which was published a few years since by the bookseller Nicolai, of Berlin:—

CASE VII. “During the latter six months of the year 1790,” that academician relates, “I had endured griefs that most deeply affected me. Dr. Selle, who was accustomed to bleed me twice a year, had deemed it advisable to do so but once. On the 24th of February, 1791, after a sharp altercation, I suddenly perceived, at the distance of ten paces, a dead body; I inquired of my wife if she did not see it; my question alarmed her much, and she hastened to send for a doctor; the apparition lasted eight minutes. At four in the afternoon, the same vision reappeared; I was then alone; much disturbed by it, I went to my wife’s apartment; the vision followed me. At six, I perceived several figures that had no connection with the others.

“When the first alarm had subsided, I watched the phantoms, taking them for what they really were, the results of an indisposition. Full of this idea, I carefully examined them, endeavoring to trace by what association of ideas these forms were presented to my imagination; I could not, however, connect them with my occupations, my thoughts, or my works. On the following day, the figure of the corpse disappeared, but was replaced by a great many other figures representing sometimes friends, but more generally strangers. None of my intimate friends were amongst these apparitions, which were almost exclusively composed of individuals inhabiting places more or less distant. I attempted to produce at will persons of my acquaintance by an intense objectivity of their persons; but although I could see two or three of them distinctly in my mind, I could not succeed in making exterior the interior perception, although I had before seen them in that manner involuntarily, and though I saw them afresh when not thinking of them. The disposition of my mind prevented me from confounding those false appearances with reality.

* Bonnet, *Essai analytique sur l’Ame*, ch. xxiii. p. 426.

“These visions were as clear and distinct in solitude as in company, by day as by night, in the street as in the house; they were only less frequent at the houses of others; when I closed my eyes, they sometimes disappeared, although there were cases in which they were visible; but so soon as I opened them, they reappeared immediately. In general, these figures, which were of both sexes, appeared to pay but little attention to each other, and walked about with a busy air, as though in a market; occasionally, however, they appeared to hold intercourse together. At different times, I saw men on horseback with dogs and horses. There was nothing remarkable either in their looks, shapes, or in their dress; only they appeared rather paler than in a natural state.

“About four weeks afterwards, the number of these apparitions increased; I began to hear them speak; sometimes they conversed together, but more generally addressed their conversation to me, which was brief and agreeable. At different times, I considered them as tender friends who sought to soften my griefs.

“Although at this period I was well both in body and mind, and these spectres had become so familiar as not to cause me the slightest uneasiness, I nevertheless endeavored to dispel them by suitable remedies. It was resolved that an application of leeches should be made, which was accordingly done on the 20th of April, 1791, at 11 A. M. The surgeon was alone with me; during the operation, my chamber was filled with human figures of all kinds. This hallucination continued uninterruptedly until half after four, at which time digestion commenced. I then observed that the movement of these phantoms became slower. They shortly began to grow paler, and at seven o'clock had become perfectly white. Their movements were rather more rapid, although their forms were as distinct as before. By degrees they became more misty, and appeared to melt into air, although some were still apparent for a considerable length of time. By eight the room was entirely cleared of these fantastic visitors. Since then, I have several times thought that the visions were about to return, but they have not.”*

* John Ferriar, *An Essay towards a Theory of Apparitions*, p. 40, London, 1813.—*Memoir on the Appearance of Spectres or Phantoms occasioned by Disease, with Psychological Remarks*. Read by Nicolai to the Royal Society of Berlin, on the 28th of February, 1799. The translation of this paper is given in *Nicholson's Journal*, vol. vi. p. 161.

We cannot too strongly draw attention to the physiology of these hallucinations of sight and hearing, experienced by a man who perfectly analyzed his feelings, and who was careful to remark that this astonishing disorder of the mind could be alone explained by the influence of grief, and by a disturbance in the cerebral circulation consequent on it.

CASE VIII. "On the 26th of December, 1830," says Sir D. Brewster,* "Mrs. A. was seated near the fire in her parlor, and was about going up stairs to dress, when she heard the voice of her husband, who called her by name, and said, 'Come here, come here!' Imagining that he was at the door, she desired some one to open it, when she was astonished to find no one there. On her return into the parlor, she heard the voice a second and a third time. It was plaintive, and slightly impatient. Mrs. A. answered aloud: 'Where are you? I do not know where you are.' Not receiving any reply, the lady went back to her room.

"Mr. A. returned in about half an hour, when his wife, who was as yet undeceived, inquired why he had called her several times, and where he was. But she was much surprised to hear that he had not been in the house."

Brewster adds that Mrs. A. had suffered much for six weeks with a cold, that weakened her exceedingly. Her stomach was naturally delicate, and her nervous system very impressible; during sleep she spoke rapidly, and recited long poems. This lady had many other hallucinations, which the English author has detailed; but, from their commencement, she perfectly understood their nature, and, together with her husband, studied them, in connection with the circumstances that accompanied them, and her particular state of health.

CASE IX. "When I was at school," says Mr. H., "I formed a close intimacy with a youth, whom I shall call D. The misconduct of his father brought the family to ruin, and they fell into the depths of misery. For many years I lost sight of the poor fellow, who had been sent abroad in order to be more easily got rid of. At length I heard that he had returned in a deep decline, of which, in three months after, he died. I was called in to examine the body, and it may be easily imagined how many sad reflections such a sight awakened. This event had the following

* Brewster, *op. cit.*, p. 39.

effect on my mind: I was one night engaged in reading the life of Crichton, by Tittler; my family had long retired, I had closed my book, and was preparing for rest, when I saw a note of invitation to a funeral on my table. This mournful letter naturally gave a sombre color to my thoughts. I put out the light, and got into bed. At the same moment I was conscious that some one took me by the arm, and pressed it strongly against my side. I struggled, and cried out: '*Let go my arm!*' and distinctly heard these words, spoken in a low tone: '*Do not be afraid.*' I replied: 'Permit me to light the candle.' My arm was released. I was alarmed, and thought I was about to lose my senses. I succeeded, however, in procuring a light, and, turning towards the door, recognized the unfortunate D. His features were indistinct, as though a gauze were drawn over them.

"By an unaccountable impulse, I approached the apparition. It drew back, and descended the stairs, until it reached the door, when it stopped. I passed by to open the street door, but became so giddy that I fell into a chair. I do not know how long I remained in that state. On recovering my senses, I felt a violent pain over my brows, and with difficulty distinguished objects. I was feverish and restless during the night, and suffered much the next day. This vision appeared to present all the characteristics of illusions produced by fever, and I never for an instant looked on it as real."*

CASE X. We can match this with a case given by Bostock. "Oppressed," relates this English physiologist, "by a fever that had reduced me to a state of great weakness, I also suffered from a violent headache, which was confined to the right temple. After a sleepless night, I observed before me figures similar to those described by Nicolai. Being free from delirium, I made my remarks on them during the three days and three nights that they remained almost uninterruptedly. Two circumstances appeared to me very remarkable, namely, that the apparitions always followed the movement of the eyes; and that the objects best formed, and which remained the longest, had never before appeared. I had constantly before me, for twenty-four hours, a human face, whose features and headdress were as distinct as those of a living person, and whose whole appearance, after the

* Paterson, *op. cit.*

interval of many years, is as vividly before me as it then was. I never knew any one having the slightest resemblance to this fantastic personage.

“After the disappearance of this phantom, and during the progress of my sickness, I had a particular and very amusing hallucination. I perceived a crowd of little human figures, which disappeared by degrees like a troop of puppets; they were all of the same height, and apparently at the same distance. When one of these figures had remained visible for a few minutes, it melted away, and was replaced by another more distinct. I do not recollect that these apparitions had any resemblance to persons or objects which I had previously seen, but they were so many creations or new combinations, the originals of which I could not trace.”*

“If it be asked,” adds Conolly, “how it was that Nicolai and the English physiologist did not lose their reason, the reply is, that they never believed in the reality of these visions. But why did they not believe, since the deranged have full faith in them? The evidence is alike in both cases, since it is closely linked with the evidence of the senses, than which nothing can be better. Did not Nicolai and Dr. Bostock deserve the name of madmen, for not believing their senses, rather than they who did? The explanation should be thus: The printer of Berlin and the London physician compared the objects that passed before their eyes, and concluded that the room could not contain so many persons. Noticing the tranquillity and the unembarrassed looks of those around them, it was evident that these apparitions were invisible to them; with the assistance of their other senses, they became convinced that the appearances were false, whatever madmen might make of them.

“These examples lead to the suspicion, which is confirmed by many others, that madness consists in the loss or the weakening of one or more of the mental faculties, which no longer have the power of comparing.”†

A state of weakness, convalescence, syncope, and that condition which precedes asphyxia, sometimes cause hallucinations.

* Bostock, *System of Physiology*, vol. iii. p. 204.

† Conolly, *An Inquiry concerning the Indications of Insanity*, p. 112, 8vo., London, 1834.

Leuret relates a fact that occurred to himself:—

CASE XI. “I was attacked,” says this physician, “with the influenza, and my brethren having decided that it was necessary to bleed me, they took from me three basins of blood. A quarter of an hour after the operation, I fell into a swoon, without entirely losing consciousness, which lasted during eight hours. Whilst they were administering restoratives, I distinctly heard a vial placed on a table that was near my bed, and immediately a crackling similar to that which occurs from the action of an acid on a carbonate. I thought they had spilled some acid on the marble table, and reproved those who were about me for their negligence. At first they considered that I was dreaming; then that I was delirious; and they attempted to undeceive me by the assurance that there was no vial on the table, and that no acid had been spilled. I then understood that I had a hallucination, and I gave credit to what I was told, rather than to what I had heard. But the noise was so distinct that, had I not had experience in hallucinations, I should have been, like others, deceived by this unusual phenomenon.”*

M. Andral was himself the puppet of a similar illusion; for several instants he thought that a corpse lay extended before him in the room where he slept, after an indisposition. This vision might be traced to the painful recollections which the sight of a dead body had occasioned the first time he entered a dissecting-room.

It frequently happens that, on raising the head after it has been for some time held down, vertigo is experienced, and dazzling and sparkling lights are seen; the ears also are annoyed with a fatiguing, buzzing sound. With some persons this appears to have caused hallucinations.

CASE XII. A servant-girl was cleaning a staircase; raising her head, she perceived feet, and then limbs, of so large a size that, seized with dread, she fled without waiting the development of the apparition. The ignorance of this girl would not allow of her assuring herself of the falsity of the vision, which an enlightened person would have done.†

A man of superior intelligence was constantly haunted by a

* Leuret, *Fragments Psychologiques sur la Folie*, p. 135, Paris, 1834.

† Ferriar, *op. cit.*

spectre, that always appeared to him on lying down. When he sat up in bed, it vanished, but reappeared as soon as he assumed a horizontal position. (Dendy, *op. cit.*, p. 280.)

A great struggle of mind, great preoccupation, an association of ideas which cannot always be detected, may reproduce a fact already forgotten, and give it all the freshness of a living picture.

CASE XIII. A middle-aged, well-dressed man, a stranger in Edinburgh, died suddenly in an omnibus. The corpse was exposed in the police-office until it was claimed by his friends. On the following day, a medical man was called in to report on the cause of his death.

On entering the room where the body lay, the reporter was struck with the open, intelligent, and agreeable expression on the face of the dead. He had completely forgotten the matter, however, when it was recalled in the following manner: After several days' close study of a medical subject, he perceived, on raising his eyes, the form of the stranger opposite to him, as distinctly as he had seen him the first time on the table in the police-office; with this difference only, that he had on his hat. For a while, he looked steadfastly on the surgeon, with the same amiable expression the latter had before remarked, and in a few minutes disappeared.

Mental exertion, in over-exciting the brain, often causes hallucinations. We have known several persons, amongst them a medical man, who distinctly heard voices calling them at night; several of these individuals turned to reply, and went to the door under the impression that the bell rang. This state appears to be common among those who soliloquize, talk aloud, and hold conversations as though another were present.

CASE XIV. Ben Jonson, who had a tenacious memory, and a brilliant imagination, experienced occasionally these false impressions. He told Drummond that he had passed a whole night in watching his great arm-chair, around which he saw Tartars, Turks, and Roman Catholics, rise up and fight; but he added that he knew these images to be the result of a heated imagination. The vision he had in the house of Sir Robert Cotton, in which he appeared to see his son die of the plague in London, had probably the same origin.*

The nature of hallucinations not being always recognized,

* Paterson, *op. cit.*

it is sometimes necessary to examine, and to compare, in order not to fall into error.

CASE XV. We read, in Abercrombie's work, of the case of a man who has been all his life beset with hallucinations. His tendency is such that, when he meets a friend in the street, he is uncertain whether he is a real person or a phantom. With close observation he can perceive a difference between them. The features of the real person are more decided, more complete than those of the phantom, but he usually corrects his visual impressions by touch, or by hearing their footsteps. He has the faculty of recalling his visions at will, by powerfully fixing his attention on the conceptions of his mind. This hallucination may comprise a figure, a scene, or an imaginary creation; but, although he has the power to produce the hallucination, he cannot dispel it; nor, having produced it, can he tell how long it will last. This man is in the prime of life, of clear intellect, good health, and occupied in business. Another person of his family has the same power, but in a less degree.*

SUBSECTION II.—*Hallucinations consistent with reason, not corrected by the understanding.*

Some years since, in a note addressed to an honorable member, M. Bernard d'Apt, who requested my opinion on supernaturalism, I openly avowed my sympathy in that grand creed. A journalist, for whom it was intended, hid it in his portfolio, out of friendship to me. This question has been renewed by M. Guizot, with his accustomed noble-mindedness.† We think, with him, that the existence of society is bound up in it. It is in vain that modern reason, which, notwithstanding its *positivism*, cannot explain the intimate cause of any phenomenon, rejects the supernatural; it is universal, and at the root of all hearts. The most elevated minds are frequently its most ardent disciples.

Dr. Sigmond goes still further; he says, in his remarks on hallucinations, that it would be difficult to find a celebrated man who has not, in his autobiography or his confessions, made allusion to some supernatural event of his life; he adds that the

* Abercrombie, *Inquiries concerning the Intellectual Powers*, 8vo. p. 380, eleventh edition, London, 1841.

† See the Preface.

most sceptical have had, at one time or another, some extraordinary impression, presentiment, or vision.

Thus it is that hallucinations are frequently accepted as realities, howsoever strange they may appear to those who experience them; but the judgment is not influenced. Men have witnessed some singular fact of which they give a more or less plausible explanation, but which, in secret, by a certain action of the mind, and a particular tendency to superstition, or rather to the supernatural, they are induced to regard as the presage of some weighty event, some exalted destiny, an inspiration from heaven, a warning of Providence. Many great men have believed in the existence of a star, a protecting genius; thus, marvellous apparitions have not always found them incredulous. The distinctive character of this kind of hallucination is, that, despite of it, the general character receives no stain, and a high reputation for wisdom, and virtue, and ability may be attained. We believe it not unfrequently happens that it is a lively stimulant to the execution of conceived projects.

Instances of this kind may be cited, for the genuineness of which the station of the individual, and the veracity of the witnesses, offer a sufficient guarantee.

CASE XVI. In 1806, General Rapp, on his return from the siege of Dantzic, desiring to speak with the Emperor, entered the cabinet unannounced. He found him in so deep a reverie that his entrance was unperceived. The general, finding him remain immovable, intentionally made a noise. Napoleon then recovered, and, seizing Rapp by the arm, said to him, pointing to the ceiling, "Look up there!" The general made no reply; but the question being repeated, he answered that he saw nothing. "What," said the Emperor, "you do not see it? It is my star; it is before you, beaming;" and growing more animated, he continued, "it has never deserted me; I see it on every great occurrence; it urges me onward, and is an unfailing omen of success." M. Passy, who had this anecdote from Rapp himself, related it to M. Amédée Thierry, at the same time that he delivered his interesting communication relative to his investigation of the vision of Constantine (*Académie des Sciences Morales et Politique*, Saturday, April 4, 1846). I also heard it from him.

CASE XVII. About forty years ago, the following circum

stance happened to the Marquis of Londonderry, afterwards Lord Castlereagh. He went to visit a friend in one of those old castles, in the north of Ireland, that novelists choose for the theatre of apparitions. The room to which the marquis was shown corresponded with the general character of the building. In fact, the rich sculptured wainscots blackened by time, the immense arch of the chimney looking like the entrance to a sepulchre, the long range of ancestral portraits with their proud and disdainful looks, the ample draperies, dusty and heavy, which hung before the windows and surrounded the bed, were all well calculated to give a melancholy turn to his thoughts.

Lord Londonderry examined his room, and made acquaintance with the old lords of the castle, who, upright in their ivory frames, appeared to await his salute. Having dismissed his valet, he went to bed. He had scarcely put out his lamp, when he became aware of a ray of light at the head of his bed. Convinced that there was no fire in the grate, that the curtains were closed, and that a few minutes previously the room was in total darkness, he supposed that some person had entered. Quickly turning towards the point whence the light proceeded, he saw, to his great astonishment, the figure of a beautiful child surrounded with a halo, which stood at some distance from his bed.

Convinced that he was perfectly in his senses, but suspecting a trick on the part of some of the numerous hosts of the castle, Lord Londonderry approached the apparition, which retired as he advanced, until, reaching the immense arch of the chimney, it vanished into the earth. His lordship returned to his bed; but slept not that night, so disturbed was he by the extraordinary occurrence. Was it real, or must he look on it as the result of an excited imagination? The mystery was not easy to solve.

He resolved to make no allusion to the affair until he had carefully watched the countenances of all the inmates of the house, in order to discover if he had been made the victim of a trick. During breakfast, the marquis vainly endeavored to detect some of those covert smiles, looks of connivance, or sly winks, that generally betray the authors of a domestic conspiracy. The conversation flowed as usual; it was lively; nothing bore the stamp of mystery; all passed on as usual. At length, the hero of this adventure could no longer resist the desire he felt to relate what he had seen; he entered into all the particulars of the appari-

tion. The recital aroused great interest among the auditors, and gave rise to a variety of explanations. The master of the house interrupted the divers comments, by observing that doubtless his lordship's relation had appeared very extraordinary to those who had only recently inhabited the castle, and were unacquainted with the family legends. Then turning towards Lord Londonderry: "You have seen the *radiant child*," said he; "be satisfied; it is the presage of high honors; but I would rather that nothing had been said of the apparition."

On another occasion, Lord Castlereagh saw the radiant child in the House of Commons. It is very probable that on the day of his suicide he had a similar apparition.* It is known that this lord, one of the chief members of the Harrowby Ministry, and the most inveterate persecutor of Napoleon in his misfortunes, severed his carotid artery on the 22d of August, 1823, and died instantly.

CASE XVIII. The following curious details may be found in the *Biography of Charles John Bernadotte*, published in a Pau journal, the town where the late King of Sweden was born.

". . . There exist singular mysteries in certain destinies. The surprising fortune of Bernadotte had, it is said, been predicted by a famous sorceress, who had also foretold that of Bonaparte, and who so entirely possessed the superstitious confidence of the Empress Josephine. Destiny seemed never to tire in protecting Bernadotte; he continued to rise without ever experiencing the almost inevitable reverses that attend those ambitious spirits who overleap the abyss that divides modest obscurity from the most brilliant greatness.

"Like all men, who feel a power in themselves that impels them on to fortune, or enables them to seize favorable circumstances, Bernadotte believed in a special destiny, in a sort of tutelar divinity, who selected from the crowd certain individuals and became their protector. Probably, the marvellous old traditions, that surrounded his cradle, were the groundwork of the semi-pagan superstition that he never mistrusted. In an ancient family chronicle, it was related that a fairy, who was the wife of one of his ancestors, had predicted that a king should make her posterity illustrious. Formerly, in our country-places, every

* Forbes Winslow, *Anatomy of Suicide*, 1 vol. 8vo. p. 242, London, 1840.

family had its good genius, by which it was guarded. Bernadotte never forgot the legend that had cradled his early years, and it was probably not without its influence on the glorious destiny of this great man.

“We will relate a fact that proves what an ascendancy the marvellous had on the mind of the King of Sweden. He was desirous to settle, by the sword, the difficulties that Norway opposed to him, and to send his son Oscar at the head of an army to reduce the rebels, and bring them under his sway; but he was violently opposed by the Council of State. One day, after a violent discussion on the subject, he mounted his horse and galloped away from the capital. After a long ride, he reached the borders of a deep forest. Suddenly an old woman, strangely dressed, and with disordered hair, stood before him. ‘What do you want?’ roughly asked the king. The apparent sorceress replied, without being disconcerted: ‘If Oscar fights in the war you meditate, he will not give the first blows, but will receive them.’ Bernadotte, struck with this apparition and these words, returned to his palace. On the following day, he entered the council, bearing on his countenance the traces of a long and agitating vigil. ‘I have changed my mind,’ said he; ‘we will negotiate peace, but it must be on honorable terms.’ Did those who knew the weak point in the mind of this great man work upon it to serve the cause of justice, reason, and humanity? or, rather, is it not probable that the thoughts which preoccupied him, and lighted up the brain (as constantly happens in dreams, and even in waking hours), appeared objectively before him, and that the mental operation was accepted as a real occurrence? This explanation appears to us more admissible than that an old cheat should be found exactly on the spot where the caprice of the king conducted him.”*

CASE XIX. M. de Chateaubriand relates, in his *Life of M. de Rancé*, that, as that celebrated man was walking down the avenue of his chateau of Veretz, he thought he saw the buildings, in the lower court, on fire. Hastening towards them, the fire diminished at his approach. At some distance, the flames disappeared and changed into a lake of fire, in the midst of which arose the body of a woman, partly consumed. Seized with fear, he ran,

* Presse, May 14, 1844.

and reached the house, where, in a fainting state, he sank on a bed. He was so bewildered that he was unable to utter a word.*

To the foregoing anecdote we will add the following, on account of the resemblance of ideas in the two persons.

CASE XX. The Baron de Géramb, returning from the Port of Cadiz, in company with some Spanish ladies, heard a voice call to him, in French, "*Save me! help, help!*" He paid but little attention to it at the time. On the following day, he saw on the shore a dead body, laid on a black plank, lighted by torches placed at each side, which he gave orders to have covered. A tempest having arisen during the evening, a secret impulse attracted him towards the shore. Greatly to his surprise, he saw arise from the spot where the corpse lay, a shapeless phantom, shrouded in the large black garment that he had sent. The spectre began to take prodigious strides, taking a globular form, and describing circles; it bounded off, and appeared at a distance in gigantic proportions.

The baron followed it across the streets of Cadiz. The noise it made in its course resembled the shivering of autumn leaves. A door was violently opened; the phantom dashed like lightning into the house, and sank to the cellar. Heavy wailings were heard. The baron descended, and found the corpse naked and livid, over which hung an aged man, heaving sighs of misery and despair. In an obscure corner of this cellar was the phantom, whirling as in its course thither: it was presently changed into a bright cloud. This was again metamorphosed into the pallid form of a young man, imitating the undulating movement of a wave. The Baron de Géramb afterwards heard anthems chanted and prayers offered up for the dead; and a bright young girl, dressed in white, entered and knelt by the side of the dead.†

Antiquity has bequeathed us many of these hallucinations, which, owing to the current belief, excited no surprise either on the part of the witnesses, of the magistrates, or of the people. We will translate simply the following case:—

* Life of Rancé, by Chateaubriand, Paris, 1844.

† Walter Cooper Dendy, *The Philosophy of Mystery*, p. 11, London, 1841.

CASE XXI. We read in a letter from Pliny, Consul of Sara, that there was a house in Athens haunted by a spirit, which dragged chains after it. Athenodorus, the philosopher, hired the house, determined to lay the spirit. At the approach of night, he ordered a bed to be prepared, and, having received a lamp, his pencil, and tablets, he sent away his slaves. The early part of the night passed in the most perfect quiet, but at length the sound of chains was heard. Instead of raising his eyes and dropping his pencil, he continued his studies more intensely. The noise increased, until at length it sounded at his very door.

Athenodorus looked up and beheld the spectre, such as it had been represented; it stood opposite to him, making signs with its finger. He begged it to wait awhile, and turned again to his papers; but the phantom, again clanking its chains, renewed its signals. Athenodorus arose, and taking the light followed it. The spectre advanced slowly, as if encumbered by its chains, and arrived in the court-yard of the house, where it suddenly disappeared. The philosopher marked the spot with grass and leaves. On the following day he informed the magistrates of the event, and desired that the place should be searched. His advice was followed, and the skeleton of a man in chains was discovered. The bones were collected and publicly burned, and the spirit from that time no longer haunted the house.*

✓ Many examples might be cited in which illustrious men have had hallucinations of this nature, without their conduct being at all influenced by the circumstance.

✓ Thus Malebranche declared that he distinctly heard the voice of God within him. Descartes, after a long seclusion, was followed by an invisible person, who urged him to pursue his researches after truth.†

✓ Byron imagined himself to be sometimes visited by a spectre; but he said that it was owing to the over-excitability of his brain.‡

The celebrated Dr. Johnson clearly heard his mother call Samuel. She was then living in a town at a great distance.

* Dendy, *op. cit.*, p. 15.

† Forbes Winslow, *op. cit.*, p. 123.

‡ *Ibid.*, p. 126.

Pope, who suffered much in his intestines, one day inquired of his physician what arm that was that appeared to come out from the wall.

Goethe asserts that he one day saw the counterpart of himself coming towards him. (*Complete Works*, t. xxii. p. 83.) The German psychologists give the name of *Deuterescopie* to this kind of illusion.

CASE XXII. Oliver Cromwell was stretched fatigued and sleepless on his bed. Suddenly the curtains opened, and a woman of gigantic size appeared, and told him that he would be the greatest man in England. The Puritan faith, and the ambition of Cromwell, might have suggested, during those troublous times of the kingdom, some still stronger idea; and who can say whether, had the phantom murmured these words in his ear, "Thou wilt one day be king!" the protector would have refused the crown, as did Cæsar at the Lupercalian feasts?*

The silence and horror of a dungeon may explain certain hallucinations that have occurred to persons remarkable for their mind and talents. As in the preceding cases, false impressions have been taken for realities, without the reason being affected—a result which appears to belong to the ideas of the time, and to religious belief, inasmuch as those illusions in no wise interfered with the habits and sentiments of those who experienced them.

CASE XXIII. Benvenuto Cellini, imprisoned in Rome by order of the Pope, was so overcome with *ennui* and suffering that he resolved on suicide. "One day," says he, "determined to put an end to myself, I suspended, with great effort, an enormous beam over my head; but I was arrested, and flung some paces from it in an invisible manner. I reflected on the cause that had prevented my destroying myself, and concluded that it was a divine interference. During the night, a young man of wonderful beauty appeared to me in a dream, and said, with a reproachful air: 'Thou knowest who gave thee life, and thou wouldst quit it before thy time.' I answered, it appears to me, that 'I acknowledged all the gifts of God.' 'Why, then,' replied he, 'wouldst thou cancel them? Be resigned, and lose not thy hope in His divine goodness.'

"The governor was cruel. The invisible youth that had pre-

* Dendy, *op. cit.*, p. 41.

vented my committing suicide came to me, and, in a clear voice, said: 'My dear Benvenuto, come, come, pray earnestly to God!' Terrified, I threw myself on my knees, and recited my usual orisons. The same voice said to me: 'Go to rest now, and fear not.'

"I frequently asked the invisible spirit who gave me such good advice to let me see the sun, the object of all my dreams. On the 2d of October, 1539, I was still more earnest in my prayer. On the next morning, awaking an hour before daylight, and having dressed myself in an old coat that I had, for the weather was becoming cold, I began my orisons, and supplicated Jesus Christ to let me know, by inspiration, if I was considered unworthy to see the sun—for what fault I was subjected to so heavy a penance. I had scarcely finished, when I was carried, as if by a whirlwind, by my invisible spirit, into a room where he appeared to me under the semblance of a handsome young man, but whose whole appearance was austere. 'There,' said he, showing me a multitude of people, 'are all the men who have lived and died until now' (it will be remembered that Benvenuto was well versed in Dante). I prayed him to explain his motive for thus acting. 'Come with me,' said he, 'and thou shalt see.'

"I had a short poniard in my hand, and wore my coat of mail. As I walked on, I saw, in an immense hall, men moving in crowds in every direction. Then the spirit having conducted me through a narrow gallery, I was suddenly disarmed. Bare-headed, and dressed in a white robe, I walked on his right. I was in a state of admiration, mingled with surprise, for every place that I entered was new to me. I raised my eyes, and saw a wall on which the sun shone; but I saw not the sun himself. 'My friend,' said I to my guide, 'how can I be sufficiently raised to see the face of that planet?' He showed me a small ladder. 'Go up there,' said he. I went backwards up the ladder. By degrees I began to see the sun, and, rising still higher, saw his entire globe. The strength of his rays caused me to lower my eyes; but I took courage, and, looking fixedly at it, exclaimed: 'Oh, sun! whom I have so longed to see, I will contemplate but thee, even if thy fires blind me.'

"I stood, therefore, with a firm countenance; his rays soon spread to the right, and presently covered the whole globe, which caused me inexpressible admiration.

"'What favor has God shown to me!' said I; 'what power exists

in his virtue!' The sun appeared a circle of the purest gold; suddenly I saw it increase, and from it came a Christ on a cross of the same material; he had an expression of goodness and grace that no pencil can paint. Whilst I cried out, 'Oh miracle! oh miracle! with what happiness am I this morning filled!' Christ moved towards the side whence the rays had emerged, which parted as at first, and there issued a beautiful virgin, holding her son in her arms, and bestowing upon me the sweetest smile. Two angels were by her side, and a pontiff knelt before her. All these wonderful objects were clearly and vividly displayed, and I loudly and unceasingly praised God. When I had enjoyed this marvellous sight during half a quarter of an hour, I was suddenly retransported to my prison, where I continued giving thanks to the Most High, saying, 'God has at length made me worthy to see what no mortal ever saw before.'"*

With this we may compare the case of Sylvio Pellico, of which we shall speak hereafter; but in the latter, the cause of the vision was fully appreciated.

The following instance we must trace to the influence of darkness and fear, strengthened by the belief of the age.

Ferriar thinks that the first visions took place during sleep, and that the noises of the second night were but reminiscences.

CASE XXIV. "In 1647," writes Bovet, "I was, together with several estimable persons, in the house of a gentleman in the west, which had formerly been a convent for females. The servants, and some of those who had visited it, spoke much of noises and apparitions that disturbed the peace of the house; but just now, in consequence of the great influx of company, fear had greatly ceased. At the hour of rest, the steward of the host, who was named C——, accompanied me into a handsome room, called the *ladies' room*; having passed some time in reading, we retired to bed, after putting out the light. The moon shone so brightly that the steward could see to read manuscript. We had just been noticing the circumstance when (my face being turned towards the door) I saw five very pretty women enter; their elegant forms were richly clothed, but entirely covered with light veils that reached down to their feet. They made the tour

* Memoirs of Benvenuto Cellini, written by Himself, translated from the Italian by M. de St. Marcel, Paris, 1822, pp. 285, 290, *et seq.*

of the room in file, when the first came to my bedside, and gave me a slight blow with her hand; I do not recollect if it was warm or cold.

“I asked, in the name of the Holy Trinity, what they wanted; but they made no reply. I then addressed Mr. C.: ‘Do you see the beautiful ladies,’ said I, ‘who have come to visit you?’

“Instantly they disappeared.

“Mr. C. was in an agony of terror; I was obliged to press his breast strongly to make him speak; he said that he saw them, and heard me address them, but that he found it impossible to speak sooner, he had been so alarmed at the sight of a horrible monster, half lion, half bear, who was attempting to get up on the foot of the bed. He owned that, although for several years he had often heard noises in his room, and others had complained of it, he had never been so alarmed. The next day, at dinner, he showed me the mark I had made on his breast to oblige him to speak, very particularly related what had occurred, and declared he would not inhabit the room again. For my part, I resolved to sleep there again, in order to penetrate the mystery.

“The next night I took a Bible with me, intending to read and meditate. At one o’clock I lay down; I had scarcely done so, when I heard some one walking in the room; the noise was like the rustling of a silk dress on the floor, and it was distinct, but I saw nothing, although the moon was as bright as on the preceding night. The apparition passed at the foot of the bed, opened the curtains, then directed its steps towards an inner room, which it entered, although it was locked; it then appeared to sigh, pushed a chair with its foot, sat down, and turned the leaves of a large folio. This lasted till daybreak. Since that time I have frequently occupied the room, but heard no recurrence of the noise.”*

The apparition thus seen by two witnesses is naturally explained by the fear which overpowered them, and the nightmare under which one of them labored.

In the two following instances, the apparitions may, to a certain extent, receive their explanation in the ties of sympathy that exist between members of a united family. It is a psychological

* Ferriar, already quoted, p. 89.—Richard Bovet, *Pandæmonium, or the Devil’s Cloyster*, 1684, eighth edition, p. 202.—Scott’s *Demonology and Witchcraft*, London, 1830.

trait, that has often struck us, that the features, especially of man and wife, appear to grow into harmony, and that their thoughts frequently coincide by a sort of divination, without any verbal communication.

CASE XXV. One day, in the year 1652, Philip, second Earl of Chesterfield, saw something white, like a spread sheet, about a yard from the head of his bed.

He attempted to seize it, but it slid away to the foot, and disappeared. His thoughts immediately turned to his wife, who was at Networth with her father, the Earl of Northumberland. On his arrival at Networth, a servant met him at the foot of the staircase, and gave him a letter from his wife, whom he found in company with Lady Essex, and her sister Mrs. Ramsey. They questioned him on the reason of his sudden return, which he made known, and on reading the letter he found it was to hasten his return, as his wife had seen something white, and a black figure, at her bedside. These apparitions were seen by the earl and countess at the same time, although the two were forty miles apart.*

CASE XXVI. A young man of eighteen, quite free from enthusiastic, romantic, or superstitious tendencies, was at Ramsgate for his health. Walking one day in a neighboring village, he entered a church about the close of day, and was struck with terror to see a spectre of his mother, who had died, several months before, of a wasting and painful disease that had excited much pity in her attendants. The figure remained immovable for a considerable time, and stood between him and the wall. Almost fainting, he reached his lodging; the same apparition appearing for several successive nights in his room, he felt so ill that he hastened to return to Paris, where his father lived. At the same time he resolved not to mention the vision to him, fearing to add to his distress for the loss of an adored wife.

Obliged to sleep in his father's room, he was surprised to find a night-lamp burning, which was contrary to their custom, and in direct opposition to their tastes. After several hours of restlessness caused by the light, the son got out of bed to extinguish it. The father immediately woke in great agitation, and desired him to light it again, which he did, very much surprised at his

* Dendy, *op. cit.*, p. 27.

anger, and the fear betrayed on his features. His inquiries as to the cause of his terror were vaguely answered, but with a promise some day to explain it.

About a week from this time, the son, being unable to sleep on account of the light, ventured a second time to extinguish it; but his father sprang out of bed, trembling very much, reproached him for his disobedience, and relighted it; when he owned that, whenever he was in the dark, the phantom of his wife appeared, stood immovable, nor vanished until the reintroduction of light. This recital deeply impressed the young man, and, fearing to augment the grief of his father by relating his Ramsgate adventure, he shortly after quitted Paris for a town in the interior about sixty miles off, to see a brother who was there at school, and to whom he had not confided what had happened to him, for fear of ridicule.

He had scarcely exchanged courtesies with the inmates of the house, when the son of the schoolmaster said to him: "Has your brother ever shown any symptoms of insanity? He came down stairs last night undressed, quite out of his mind, declaring that he had seen the ghost of his mother, and dared not return to his room, and he immediately fainted from fear."

Wigan says, if the apparition had been seen by these several persons at the same time, it would favor the opinion of those who maintain that the dead revisit the earth. This argument does not appear to us so irresistible as to Wigan, because, in the case of Lord Chesterfield, the vision appeared to the earl and countess at the same time. As to the apparition appearing successively to three persons, it can be explained by the lively affection they all felt for the deceased, by the distressing circumstances attending her last illness, and by a tendency to reproduce her image on closing the eyes.*

CASE XXVII. The famous Bodin, in his book *De la Démologie des Sorciers*, relates the following: "I have heard of a person, still living, who has a spirit constantly attending him, and with whom he was becoming well acquainted, having had his company for thirty-seven years. Every morning, at three or four o'clock, the spirit knocked at his door; sometimes he rose and opened it, but saw no one. His friend, the king's secretary, who

* Wigan, *op. cit.*, p. 167.

is still living, one day, being at dinner with him, hearing the spirit knock on a stool that stood near to him, began to grow red, and to fear; but he said, 'Do not be afraid; it is nothing.' He assured me that it had accompanied him ever since, giving him a sensible sign, *touching his right ear* when he acted wrongly, and the *left ear* if he did well. If any one approached to surprise or deceive him, he suddenly felt the signal on the right ear; if, on the contrary, it was a rich man who came for his good, he felt the signal on the left ear. If he had a bad thought, and dwelt upon it, he felt the signal to desist; and if he had bad dreams, or unpleasant reveries—the result of indisposition or a troubled mind—the spirit would awaken him at two or three in the morning; he would sleep again, and have dreams as to what would happen, so that, he says, since that time, nothing has happened of which he has not been apprised, nor has he doubted what he should believe, or what course to pursue. He was frequently warned to give alms, and the more charitable he has been the better have his affairs prospered. One day, his life being in great danger, having earnestly prayed to God that he might be preserved, he saw, at dawn, a young child lying on the bed, dressed in a white and purple changeable colored robe, and of marvellous beauty, which greatly comforted him."*

This case has especial interest, being one of those examples of hallucination to which M. Michea has given the name of *dé-doublée*, or occurring only on one side. Gay Patin (*Pateniana*, p. 3) has supposed that the above history is that of Bodin himself.

Let us pause awhile on the considerations suggested by this chapter, wherein we have purposely multiplied facts. Many portraits in this gallery belong to well-known characters; we chose them in preference, because it never entered into any one's mind to consider those who were the subjects of these hallucinations as madmen. In fact, some of these persons appreciated them at their value, as the tricks of imagination, the effects of an unhealthy condition of the body; while others, implicitly believing in the supernatural, were induced, through self-confidence,

* Bodin Augevin, *De la Démonomanie des Sorciers grand*, in 8vo. Paris, 1587, p. 11, *et seq.* At Rouen, there is an edition in 8vo., which was published at Anvers in 1593.

or by reason of the opinions of the time, or their superstitious notions, secretly to explain them in a manner to suit themselves; but neither their conversation nor their conduct gave any indications of a disordered mind. Perhaps with some, hallucinations have been the source of noble actions! Frequently, however, we can trace the transition from hallucinations in a state of sanity to those which exist in a state of madness, without always being able to lay hold of the distinctions that determine the separation, so difficult is it to point out the respective boundaries of the two conditions.

In closing this chapter, we are happy to support our opinion by the authority of a critic, whose acquirements, talents, and ingenuousness every one acknowledges. "It is certain," says he, "that there is a vast difference to be established between affections of the brain that exclusively attack the sensations, and those that affect the understanding. There are individuals who, followed by voices or figures, are perfectly aware that they are dupes of their imagination. How does this happen? A certain work is spontaneously formed in the brain, a work which ordinarily operates by the instigation of a material sensation. That is all. The rest of the brain continues to act normally. If delirium exists here, it is a partial delirium, and does not affect what is properly called mind. It is to this that may be given the name of *delirium of the sensations*. Other individuals again do not rectify their hallucinations; they believe in the reality of perceived sensations, but, at the same time, they explain them as supernatural causes, the interference of a higher power, etc. On other points, their conduct is perfectly sensible. In our opinion, there is no more madness with these than with the others. Their point of view being different, they form a different judgment of the impressions which they receive; they deduce different consequences; but the derangement has not exceeded the sphere of the sensorial faculties. In order that madness be real, confirmed, that it be *alienation*, it is requisite, in order to be true to the etymology of the word, that the intellectual portion of consciousness, or that belonging to the affections, be injured—that the individual be master neither of his will nor of his judgment."*

* A. de Chambé, Analysis of M. Staffkowski's work on Hallucinations, in their Relations to Psychology, History, and Medical Jurisprudence.

RECAPITULATION.—Optical and acoustic experience proves that hallucinations can be normally produced.

But it is in psychological facts especially that hallucinations consistent with reason are observable. Among the states of the mind that are favorable to the production of this phenomenon, reverie occupies the first rank.

An important distinction should be made between the reverie of thinkers and those of the weak-minded. Noble acts characterize the first; foolish enterprises the second. In this case, differences in climate and civilization should be considered, as among the Orientals reverie is universal, and insanity is rare.

The belief in the supernatural is in the depths of the heart. Many noted men have faith in their star, and attribute the chief events of their lives to it.

From an examination of the preceding psychological facts, and the observations which accompany them, we may conclude, without fear of being deceived, that there are hallucinations consistent with reason, whether regarded as deceptions, or accepted as realities; but in this case, actions do not depart from the common track; hallucination is an exceptional fact that has no grievous influence on the conduct.

The coexistence of reason and hallucinations will permit us hereafter to explain, in a suitable manner, the words and acts of celebrated men who have been wrongly accused of insanity.

These kinds of hallucination may be produced at will, either physically or intellectually. They sometimes appear without any obvious signs of disordered organization, but they also frequently arise from a derangement of the nervous and circulating systems. Some of these hallucinations establish the transition from reason to insanity.

The continuance of hallucinations, although their character be understood, may occasion the saddest results, even death itself.

CHAPTER III.

HALLUCINATIONS OF INSANITY IN ITS SIMPLE STATE.

SECTION I.—*Simple isolated hallucinations*—Their action on the mind—Profound conviction of the hallucinated—Loss of the senses no obstacle to hallucinations—Cases—Of hallucination of hearing by deaf persons—Hallucinations, internal and external, isolated or combined—*Hallucination of the sight*—Visions—Visionaries—Belief in apparitions—These hallucinations vary like those of hearing—Hallucinations in weakness or loss of sight—The hallucinated believe they can see inside their bodies, a power analogous to that possessed by persons magnetized—Hallucinations of sight and hearing combined—*Hallucination of the touch*—Difficulties of diagnosis—Certain tactile hallucinations referable to hypochondriacal illusions—*Hallucinations of smell and taste*, as rare as the preceding—Hallucinations rarely unconnected with one of the forms of insanity—Very common in madness and several other diseases—Recapitulation.

SECTION II.—General hallucinations—Recapitulation.

SECT. I.—SIMPLE, ISOLATED HALLUCINATIONS.

REASON, hitherto intact, is about to yield to the influence of insanity; deserting the reins which she had so long held with a firm grasp, she is about to give way to error, whose caprices and decrees are omnipotent. In proportion as the one acted with prudence and circumspection, so will the other be obstinate and impetuous.

It must not, however, be supposed that this change always takes place without gradation. Sometimes the unhappy being, who is conscious for the first time of a hallucination, attempts to check it; and when he has long been tormented by it, and it still comes nearer and nearer, he uses every effort to conceal the struggle from those who surround him, keeps silence, and becomes sad and morose. Finally, when the evil has attacked his body, he still strives against it, convinced that he is the sport of an illusion. It may even happen that none of his actions are influenced by the hallucination. But it is most frequently the case that it carries with it a strong conviction to which the sufferers slavishly bow, blindly following all its dictates.

Hallucinations of hearing.—Sometimes the hallucinated hears a voice that whispers in his ear the strangest words, and issues the most extravagant orders. These voices almost always occur in the silence of night, at twilight, dawn, and in gloom and darkness. Do we not see, in this fact, a physiological phenomenon common to mankind? Is it not at such hours that he experiences those shades of restless anxiety and fear against which reason does not always keep guard? Hallucinations of hearing are the most common; they have been estimated as comprising two-thirds of the whole. Dr. Baillarger attributes the presence of hallucinations, at such times, to diminished watchfulness. The case of Blake does not support this opinion.

CASE XXVIII. M. N., fifty-five years of age, was, in 1812, prefect in a large German town that rebelled against the French army in its retreat. The confusion arising from these events disorders the brain of the prefect. He imagines himself accused of high treason, and consequently dishonored. In this state, he cuts his throat with a razor; on recovering his senses, he hears voices accusing him. Cured of his wound, the same voices follow him; he is persuaded that he is surrounded with spies, and denounced to his enemies. These voices repeat to him day and night that he has betrayed his duty, is dishonored, and that nothing is left but to kill himself; they speak successively in all the European languages, with which the sufferer is familiar; one voice alone is less clear than the others, for it uses the Russian, with which Mr. N. is less conversant. In the midst of these conflicting voices, he hears that of a lady, who frequently bids him take courage, and have faith.

Frequently Mr. N. shuts himself up, that he may better hear and understand; he questions, he replies, he bids defiance, he grows angry, in addressing those whom he imagines speak to him; he is convinced that his enemies, by various methods, can divine his most intimate thoughts, and convey to him reproaches, menaces, and overwhelm him with the most sinister advice. On other points, he reasons perfectly well, and all his intellectual faculties are perfectly sound.

Returning to his country, Mr. N. passes the summer of 1812 in his chateau, where he receives much company. When conversation interests him, he hears no voices; if it languishes, he hears them imperfectly, and then withdraws, the better to listen

to these treacherous voices; he becomes more restless and suspicious. The following autumn he comes to Paris; the same symptoms beset him during the journey, and provoke him on his arrival. The voices repeat: "Kill yourself; you cannot survive your dishonor!" "No, no," replies the sufferer, "I will not die till I am justified; I will not bequeath a dishonored memory to my daughter." He visits the minister of police (Real), who receives him very graciously, and endeavors to reassure him; but scarcely is he in the street before the voices again harass him.

Confided to my care, the patient keeps his room, and does not betray his secret. After two months, he appears to wish that I shall prolong my visits. I take a notion to call these voices *gabblers*; the word succeeds, and, in future, he makes use of it to express their horrible importunity. I venture to speak of his disorder, and of the causes of its continuance; he details to me what he has long endured, and yields a little more attention to my arguments; disputes my objections; refutes my opinion on the causes of the voices, and recalls to my memory an invisible woman in Paris, who, on being spoken to, gave answers from a distance. Physics, he said, had made such progress that, by aid of machinery, voices could be conveyed very far. "You travelled post one hundred leagues; doubtless the noise of the carriage would prevent your *gabblers* from being heard?" "Certainly; but with their contrivances I heard them distinctly." The present state of politics, the approach of foreign armies to Paris, strike him as fables, invented to ensnare his opinions. Some time after, the siege of Paris takes place; the patient insists that it is not a battle, but a field-day; that the journals are printed for him. On the 15th of April, "Shall we go out?" he asks suddenly. We go instantly to the *Jardin des Plantes*, where there are a number of soldiers wearing the uniform of all nations. We had scarcely gone a hundred paces, when Mr. N. seizes me by the arm: "You have not deceived me," says he; "let us return; I have seen enough; I was sick; I am cured."

From that moment the *gabblers* are quiet, or are only heard in the morning on rising. My convalescent can get rid of them by the briefest conversation, reading, or by walking. But then he looks on this symptom as I myself do; he considers it a nervous phenomenon, and expresses his astonishment that he was so long duped by it. He agrees to the application of leeches,

foot-baths, and purgative mineral water. In the month of May, he resided in the country, enjoying perfect health, notwithstanding he had had the misfortune to lose his only daughter, and had other afflictions. Mr. N. returned to his country in 1815, where he was called to the ministry.

This instance is the most simple case of hallucination of hearing that I have gathered. The hallucination characterized the cerebral affection of the patient; his inquietude, his mistrust, his fears, were only the results of the phenomenon, which lasted during two months, although he had perfectly recovered the exercise of his understanding. Was custom the cause of this pertinacity?*

CASE XXIX. The patient who is the subject of this case had shown much talent in the public office to which he was attached; but, overpowered with his fixed idea, he ceased to acquit himself of his duties, became tiresome to his colleagues, and was obliged to resign. His mind was perfect when he spoke on subjects foreign to his hallucination. On this subject he was immovable, and advanced very specious reasons in favor of his argument. We transcribe one of his letters, addressed to a person in authority, as a specimen of his frenzy:—

“Sir, I had the honor to write you last year on the subject of a robbery. From that moment, and even farther back, I have heard, both at my own house and at my office, the most deafening noises, which were quite insupportable. At the same time, I was offered, from a place that appeared near to my house, the grossest insults. Individuals and various objects were named to me incessantly, night and day. I was fatigued with these infernal tricks. They have caused, and still do cause me, at certain hours, abstractions that all my presence of mind fails to combat. To put the climax to these stupid and annoying manœuvres, they have sent me to Dr. Boismont's madhouse, where they continue the same punishment.

“I have just written to legal authorities, who, I am told, ought to know what are trespasses against individual liberty. I hope they will interpose, in order that the law may have its full and plain effect, and that I may be removed from a situation so prejudicial to my interests. I have begged them to write to or to

* Esquirol, *Des Maladies Mentales*, 1838, vol. i. p. 160.

see me as frequently as they judge it advisable, in order that they may assure themselves, in the absence of the physicians, not only that my reason is sound, but that it has never ceased to be in a normal state. I hope this will urge them to take measures against the guilty, and restore me to liberty.

“Your friendly solicitude leads me to believe that you will give a satisfactory issue to this affair, and that in a few days hence I shall be at liberty to return home, and to do what I consider right, taking only my own will for judge.”

Persons who have distressing hallucinations make every effort to convince others of the reality of their sensations, and, persuaded of their truth, overwhelm the authorities with complaints. Sometimes their pretended griefs are exhibited so artfully, that it requires an attentive and repeated examination to arrive at a knowledge of the truth.

The loss of the senses is not an obstacle to hallucinations. This fact, which appears to us the clearest line of demarcation between hallucination and illusion, proves that sensations and images, once received in the brain, remain there for a length of time.

CASE XXX. An ecclesiastic, deprived of hearing, composed Latin and French poems, discourses, letters, and sermons, in several languages. He imagined he wrote from the dictation of the archangel Michael, asserting that of himself he was unable to produce so many and such beautiful works.*

Madame M., twenty-four years of age, almost entirely deaf, imagined that her husband, who had been dead for several years, was walking on the roof of the establishment. She called on him night and day, and conversed with him. “Ah, my God!” said she, “he says he is naked; quick, bring him clothes. He complains that he has nothing to eat; give him broth, a glass of wine.” And she sighed, complained, wept, and tore her hair.

Invisible voices may be external or internal; they come from heaven, from neighboring houses, from the angles of a room, from the chimney, from wardrobes, from mattresses; but they may also come from the head, the stomach, or any other important organ. “Sir,” said a madman to us one day, pointing to his stomach, “strange things pass there; I constantly hear a voice

* Calmiel, art. Hallucination, p. 519, Dictionnaire, in 30 vols. 2d edition.

that speaks to me, addresses to me menaces and insults;" and all the day he was leaning down to listen.

Should buzzing in the ears be ranked amongst hallucinations, as some medical men think? We think that this symptom, and others analogous to it, belong to illusions; for in the greater number of cases there exists an arterial beating or some other organic modification that the insane person transforms into real sensations.

Hallucinations of hearing are oftentimes isolated; but they may be combined with those of sight or of the other senses.

Hallucinations of Sight.—In all times, these hallucinations have played an important part in the history of mankind, and to them has been more particularly attached the name of *visions*, whence the appellation of *visionaries* to those who are thus affected. Every nation, and every celebrated man, has felt their influence. In the Middle Ages, the belief in visions was general. Spirits haunted castles and cemeteries; there was no one but had seen an apparition.

At the present time, the north of Europe, and some of our provinces, manifest a belief in visions. Authors fill their pages with wonderful histories, which the ignorant skepticism of the eighteenth century had banished as old women's fables; the more enlightened science of these days explains them naturally, giving them a destiny similar to the recitals of Herodotus and Marco Polo, which were at first well received, then for a long period rejected as fabulous, and now again receive their just appreciation.

Hallucinations of sight, by their number and their frequency, hold the second rank among the singular aberrations of the human mind.

CASE XXXI. M. N., forty years of age, was suffering much domestic affliction. Like many others, he sought to drown his sorrows in wine. Several months before his disease, he became restless and strange. On the 30th of April, 184—, without more excess than common, he was taken with a febrile delirium, for which he was bled. Thirty leeches were placed behind his ears; which bled for twenty-four hours. By means of this and other suitable remedies, he enjoyed a brief respite; but the symptoms of excitement recurred; he uttered menaces and cries of terror,

and demanded his knife, to kill the intruders. In one of these crises he was brought to my establishment.

On his entrance, I was struck with the wildness of his countenance; his looks expressed fear and rage; he was violently agitated, uttered menaces and cries, convinced that persons were hidden in his room, and under his bed; every instant he exclaimed, "Where are they?" The next day he was put in the bath, where, according to the plan followed for many years in my establishment, he remained for eight hours, receiving the douche irrigation as in the treatment of fractures.* He incessantly inquired what it all meant, calling on the commissioner and the king's attorney, and demanding his liberty.

Finding that the sight of the persons in attendance excited him greatly, I left him in complete solitude. During six days he was bathed, purged, vomited, and received but little nourishment. At the end of that time, he appeared calmer, and begged to see me in private.

On being brought before me, he thus expressed himself: "Sir, you did right in conducting me into your establishment; I was then highly exasperated; I said and did the most foolish things; my language against my wife was entirely senseless. I acknowledge that her conduct is excellent, and that I have nothing to reproach her with; but if my brain was turned, it is no less true that it was caused by the scene I witnessed, and which I will describe to you:—

"I was in the bath which was prescribed by the doctor, on account of my feverish excitement, when I saw, as plainly as I now see you, a man enter my apartment, entirely dressed in black. He looked attentively at me, then made grimaces in order to provoke me. Indignant at such conduct, I showed him, by my countenance, how much displeased I was; he then approached the stove-pipe, seized it, and springing up disappeared by the opening. I was quite astounded at this singular scene, when I saw three men come from under the bed; they advanced towards me, making the same gestures and grimaces as the first. I was furious, and loudly called for my knife, to kill

* De l'emploi des bains prolongées et des irrigations continues dans le traitement des formes aiguës de la Folie, et en particulier de la Manie, par A. Briere de Boismont. Mémoire de l'Académie de Médecine, t. xiii. 1848.

them; they mounted the pipe in the same way, and disappeared through the hole. I had never seen them before, but their faces are so engraven on my mind that I should recognize them anywhere. Before they went, they filled my sheets and counterpane with dirty vermin of all kinds.* I certainly was excited for a time, but I will stake my existence on the reality of these facts."

The calm and cool manner in which Mr. N. recited this history was at least as surprising as the circumstances. I made no observation on it, because in the course of events his cure was not far off, and I knew by experience that I should in vain have tried to disabuse him, and on the contrary might have irritated him.

Some days afterwards, the conversation was renewed, and I thought it time to speak candidly to him on his hallucination. "Well," said he, "admitting that it is but a notion, am I not well enough to be allowed to return home, where I am really wanted?" For four days previously, I had given him ten centigrammes of opium in a dose; the only effect was to cause an abundant perspiration.

By the end of the month, Mr. M. was completely restored to reason. He acknowledged that he had been duped by an error, promising to avoid the causes that had led to his malady. He begged to remain another month, in order to go at once into the country. I saw him two years afterwards; he was effectually cured.

Hallucinations of sight may be infinitely varied, for, being most generally but a highly colored reflection of habitual thoughts, they take as many forms as there are individualities.

CASE XXXII. The amiable and learned Harrington, author of the *Oceana*, spoke very sensibly on every subject but that connected with his malady. When on this subject, he related, with the most lively faith in the world, that his vital spirits escaped from all his pores, in the shape of birds, flies, bees, etc. His friends said that he often amused them with accounts of good and evil genii that caused him great alarm. He defended his opinions so ably that his physician found it difficult to reply. He compared himself to Democritus, whose admirable discoveries

* A. Brierre de Boismont, Bibliothèque des Practiciens, t. ix., Maladies Mentales, t. ix., Folie des Ivrognes, p. 478.

in anatomy caused him to be looked on as a madman by his countrymen, until Hippocrates disabused them.*

One of the most powerful arguments that has been advanced against the existence of external images in hallucination, is the weakening or loss of sight. Esquirol and M. Lélut have given several examples. It is incontrovertible that, in the cases cited below, the hallucinations were in the brain.

CASE XXXIII. An old man, who was more than eighty years of age when he died, never sat down to table, during the latter years of his life, without seeing a large party of guests around him, dressed according to the style of half a century before. This old man could only see very feebly with one eye; he also wore a green shade. At different times he saw his own figure before him, which seemed to be reflected by the shade.

Dr. Dewar, of Stirling, told Abercrombie of a very remarkable example of this kind of hallucination. The subject, entirely blind, never went into the street without seeing a little old woman in a red cloak, with a bill-headed cane. This apparition walked before her. The lady never saw it after having entered the house.†

In the establishment of the Faubourg St. Antoine‡ was a lady, eighty years of age, who had been blind for many years, and who every morning desired the windows and door of her room to be

* British Biography, vol. v. p. 405 : Le Droit, 1850.

† John Abercrombie, *Inquiries concerning the Intellectual Powers*, p. 379, eleventh edition, London, 1842.

‡ It was from this house that General Mallet escaped, at the time of the retreat from Moscow, who, for a short time, perilled the power of Napoleon. Some time previously, the General had made an attempt to escape, but was detected at the moment. Notwithstanding the entreaties of his family, Dr. Dubuisson, who knew the heavy responsibility that he incurred, gave in his report, which was placed amongst the government papers. Immediately on the arrest of Mallet, Dubuisson was seized. He was taken before the Minister of Police, who said angrily to him : "You have allowed the chief of the conspirators to escape; you have connived with him, and must be sent to a court-martial." "Sir," replied the Doctor, "it is the police who are in the wrong; I have done my duty. Summon the officer who has the inspection of our houses, and ask him if he did not receive a circumstantial report of the first attempt." The officer is sent for. "The gentleman is right," said he; "we forgot that." "You are fortunate," added the minister, turning towards M. Dubuisson; "without this report, you would have joined the conspirators on the plain of Grenelle."

opened, to let out the number of persons who filled it, and whose dress and manner she perfectly distinguished.

CASE XXXIV. An insane patient saw, on the right hand, against the wall of his cell, charming women, to whom he addressed by turns insults and compliments. This man was blind. After his death, M. Calmeil found atrophy of the two optic nerves to exist.

An aged spinster, whose visions greatly excited her, struggled against a swarm of flying spectres, which she likened to human figures, who formed a thick cloud around her. At night, in order not to see these cruel shadows, she constantly covered herself with a mattress.*

We read in the history of the Inquisition, by Llorente, that the possessed perceived devils in their bodies, who concealed themselves under different forms. We have frequently heard insane persons profess to see what was passing in their brain, their stomach, their intestines, and in their most delicate tissues; but if questions were pressed on them they gave only the strangest and most confused explanations, unless those parts of the body were known to them. Does not this trait bear resemblance to magnetism, which, in a great many cases, gives only reminiscences or revelations more or less vague?

Hallucinations of hearing and sight are often united; we give an example taken from a collection of cases, whose authenticity was guaranteed to us by one of the physicians of Bethlem.

CASE XXXV. Some years ago, there was in Bedlam (Bethlem) a madman of the name of Blake, nicknamed The Seer; he believed profoundly in the reality of his visions; he conversed with Michael Angelo, chatted with Moses, dined with Semiramis; there was nothing of charlatanism in his manner; he was convinced. The past opened to him its dark portals; the land of shadows lived for him. Whatever was grand, surprising, and celebrated came before Blake.

This man had appointed himself painter to the spectres; his paper and crayons were always before him to depict the faces and attitudes of his heroes, whom he did not evoke, but who

* Calmeil, art. Hallucination, p. 526: Dictionnaire de Médecine, 2d edition, vol. xiv.

flocked to him for their portraits. Visitors could examine large volumes of these drawings, amongst which were portraits of the devil and his mother. "When I entered his cell," said the author of this relation, "he was drawing a girl, whose spectre, he said, had just appeared to him.

"Edward III. was one of his most assiduous visitors. In acknowledgment of the condescension of the monarch, he had painted his portrait in oil in three sittings. I questioned him in a manner intended to puzzle him; but his replies were naive and unembarrassed in manner.

"'Are these gentlemen announced? Do they send you their cards?' 'No, but I know them as soon as they appear. I did not expect Mark Antony last night, but I recognized the Roman as soon as he entered.'

"'At what hour do your illustrious guests visit you?' 'At one; sometimes their visits are long, sometimes short. I saw that poor Job the day before yesterday; he only stayed two minutes; I had scarcely time to make a sketch, which I afterwards copied in aquafortis—But hush—here is Richard III.' 'Where do you see him?' 'Opposite to you, on the other side of the table; it is his first visit.' 'How do you know his name?' 'My spirit recognizes him; I do not know how.' 'What countenance has he?' 'Harsh, but handsome; I only as yet see his profile. Now he is three quarters. Ah! now he turns towards me; he is terrible to look on.'

"'Can you question him?' 'Certainly; what do you wish to ask?' 'If he can justify the murders he committed during his life.' 'Your question has already reached him; my soul holds converse with his by intuition and magnetism. We do not require words.' 'What is the reply of his majesty?' 'This; but in more words than he conveyed it to me. You would not understand the spirit language. He says that what you call murder and carnage is nothing; that to slaughter fifteen or twenty thousand men does them no harm; that the mortal part of their being is not only preserved, but passes into a better world; and that the murdered man who should reproach his assassin would be guilty of ingratitude, since the latter has only procured his entrance into a more perfect existence. But leave me; he stands in a good position now; and if you say a word, he will go.'

“Blake is a large man, pale, talks well and really eloquently, and has talent in engraving and designing.”*

Spinello, in painting the fall of the bad angels, represented Lucifer under an aspect so horrible, that, frightened at his own work, he had incessantly before his eyes the figure of the devil, who reproached him for the dreadful form he had given him in his picture.†

We may here refer to the case of Berbiguier de Terre Neuve du Thym, surnamed the *Scourge of Hobgoblins*, who published his hallucinations in three large volumes;‡ we shall have occasion to speak of them soon in treating of other hallucinations.

CASE XXXVI. A gentleman, aged thirty-five, active, and in good health, living near London, had for five weeks complained of a slight headache. He was rather feverish, and neglected his avocations and his family. He had been cupped, and had taken some medicine, when he received a visit from Dr. Arnold, of Camberwell, by whose advice he was placed in an asylum, where he passed two years; his delirious fancies lessened by degrees, until he was restored to his family.

The details which he has given of his malady are so interesting that we do not hesitate to repeat them almost verbatim. “One afternoon in the month of May,” says this gentleman, “feeling unwell, and little disposed for business, I determined to take a walk in the city, to divert myself. Having reached St. Paul’s churchyard, I stopped at the print-shop of Carrington and Bowles to look at some engravings of the Cathedral. I had been there but a short time, when an old gentleman, small, serious-looking, and dressed in brown, also stopped to examine them. Our eyes by chance meeting, he commenced a conversation, admired the view from St. Paul’s, related several anecdotes of the architect, Sir Christopher Wren, and asked if I had ever been in the dome.

“On my replying in the negative, and finding that I had not dined, he proposed to repair to a neighboring tavern, and said

* British Review, July, 1803, p. 184.

† Tissot, Serm. inaug. de litteratum valetudine, p. 20.

‡ Les Farfadots, ou tous les Démons ne sont pas de l’autre monde, par Berbiguier de Terre Neuve du Thym., 3 vols. in 8vo. Paris, 1821.

that, after the repast, he would accompany me to St. Paul's; the day, he added, was magnificent for the view, and, as he was familiar with the place, he would point out all the objects of interest. The politeness of the old gentleman induced me to accept his invitation, and we went to a tavern, in a dark alley, the name of which I do not remember.

"After a hasty dinner, we mounted to the ball which is placed immediately under the cross, and we entered it alone. We had been there some minutes admiring the superb panorama before us, when the old gentleman drew from a side-pocket of his coat an instrument that resembled a compass, and on which some curious figures were engraved; he murmured some unintelligible words, and placed it in the centre of the ball.

"I was seized with a violent trembling and a kind of horror, which greatly increased on his offer to show me, if I wished, a distant friend, and, also, what he was at that moment doing.—My father had long been ill, and I had not been to see him for some weeks; the sudden wish to see him overcame all my scruples. No sooner had I formed this wish than I saw my father in a mirror; he was reclining in a chair, taking his usual nap. As I had somewhat doubted the power of the old gentleman, I was frozen with terror, and feeling very ill, begged him instantly to descend. He complied; and, on parting under the north portico, he said, 'Remember, that you are the slave of the man of the mirror.' I returned home, at night, unhappy, restless, and fearful, and full of thoughts of the stranger; for the last three months, I have never ceased to feel his power."

Dr. Arnold asked the patient in what manner the man of the mirror exercised his influence over him. Throwing a suspicious glance on the doctor, he took him by the arm, led him through two or three rooms, and at length into the garden, when he exclaimed: "It is useless; nothing can hide us from him, for every place is open to him; he sees and hears us now."

"I requested him," continued Dr. Arnold, "to show me the mysterious individual who saw and heard us. He replied, with much agitation, 'Have I not told you that he lives in the ball under the cross of St. Paul's, that he only comes down to walk in the churchyard, and to go and dine in the dark alley? Since that fatal meeting with the necromancer, for I cannot call him by any other name, he constantly attracts me within his

mirror, sees me thus at all hours in the day, and reads my most secret thoughts; I have the terrible consciousness that no act of my life escapes his knowledge, and that there is no spot in which I can be hidden from him.' To my observation that the darkness of night ought to protect him against his machinations, he replied, 'I know what you would say; but you are wrong. I have only spoken to you of the mirror; but in a corner of the building the magician showed me a great clock, and I distinctly heard the sounds that came from it, and those that entered; it was a confused medley of laughter, cries of anger, of despair, and, as I listened in great terror, he said, "It is my organ of hearing." This great clock has communication with all the clocks that are in the hieroglyphic circle. By this means I hear the words of all those under my supervision.'

"As I gazed on the patient with surprise, he continued: 'I have not told you all; this necromancer practises his sorceries by means of hieroglyphics on the walls and houses, and he spreads his rod of fire over those whom he has inclosed in his circle of hieroglyphics, and who are the objects of his constant hatred.' I begged him to explain to me these hieroglyphics, and how he saw them. 'They are,' he answered, 'signs and symbols that you, in your ignorance of their real meaning, have read thus: *Day and Martin, and Warren's Blacking* [probably handbills]. You are in error. These signs are the cabalistic characters that he traces to intimate the limits of his empire, and to prevent the escape of his captives. What fatigues I have undergone to withdraw myself from his terrible influence! I once walked three days and three nights, until I fell, exhausted and breathless, against a wall, and slept. On waking, I saw the fatal letters, and felt that I was completely in his power.'"*

No case of hallucination can be more coherent and calculated to bring conviction to the minds of those uninitiated in this singular phenomenon, than the one just stated by Prichard. Doubtless, in the Middle Ages, this patient would have been supposed to be possessed, and have been subjected to the ceremonies of exorcism. I am persuaded that, in our days, such a history would find many believers. Authentic facts are related by persons of

* A Treatise on Insanity, and other Disorders affecting the Mind, by James Cowles Prichard, p. 455, London, 1835.

veracity, of apparitions that had revealed to them extraordinary things. The circumstantial details into which they entered, and the air of truth they assumed, dispelled all doubts.

It is probable that this individual had visited St. Paul's; but, seized with insanity, certain recollections arose, were fantastically grouped, highly colored, and imagined, until they appeared realities to the sight.

M. Lélut, in a paper on *purely sensorial madness*, has published several facts, amongst which the following appears to bear on our subject:—

CASE XXXVII. R. was born of parents without fortune; his education was far from being religious. At fourteen, he might have obtained favors from a young girl, but denied himself on thinking of God. In fact, that thought seemed to have employed him from childhood. At eighteen, his understanding seemed to enlarge, and all the exterior phenomena of the world appeared unveiled to his sight; he saw all creation, as it were, in a *coup d'œil*. The sight of a corrupt world saddened him more and more; that did not, however, prevent his learning the trade of a wheelwright, by which he afterwards gained a livelihood. His love for changing his location and acquaintances increased; he seemed invariably driven towards a result unknown to himself; he thought that God called him somewhere.

In 1825, the jubilee took place. R. took part in it, fervently, and joined, in preaching, with the most eloquent missionaries. At that time his first revelations took place; it appeared to him that, from the epigastrium, where he always felt a sensation of heat, words were very distinctly pronounced, not such as sound on the ear, but very easily distinguished from them. These words, which formed prophecies and parables, plunged R. into ecstasies. His appetite failed, sleep vanished, and he passed the nights in prayer.

During one of these excited nights, R. suddenly saw a luminous disk as large, but not so bright, as the sun, appear in the clouds; a voice proceeded from the disk that said: "The children whom I bless, shall be blessed; but those whom I curse, shall be cursed to the third and fourth generation." R., who recognized the voice of God, entered into communication with the uncreated, addressing many questions which were not all replied to. The conversation lasted three-quarters of an hour.

R. began to understand what were God's intentions towards him; finally, the Deity told him to go to rest.

The words pronounced from the epigastrium were very different from those proceeding from the vision. In the latter, the words precisely resembled those which are orally heard, which was not the case with the words (epigastric) of the revelations. The vision decided the fate of R.; he was the Messiah, who should come, at the end of time, to draw all nations to the same belief, and to prepare the last judgment. It was in this quality that he commenced prophesying to his fellow-workmen, and that he requested audiences with the Abbé M., a priest of Charles the Tenth's court, and with the Archbishop of Paris. Being unable to succeed in the latter point, he, one day during mass, scaled the grating of the metropolitan choir, in order, he said, to be arrested, that he might thus make known the plans he could not otherwise communicate. He had his wish. He was taken to the police-office.

If we allow the reality of R.'s visions, then, indeed, he is no madman—but what he pretends to be, the Messiah. Prior to his vision—prior to his greatest revelations, he did not know the Scriptures; it was only subsequently that he studied them, and very artfully applied them to his belief, even the Apocalypse, in which he found a clear meaning. “Jesus Christ,” said he, “is the Son of God; he came to prepare the way, but he is not the Messiah; that is nowhere written.” When he spoke of the misery reserved for the wicked at the end of time, his eyes overflowed with tears; he sighed over their future torments, and then his countenance assumed an elevated expression, not a little extraordinary.

He believed in the evil spirit, and spoke of him with pain; he had a singular theory of hell. “Thither,” said he, “go all the sounds that are lost on earth, all the lights and fires that vanish in the air; but punishments will not be eternal, at least for those who were placed there before the last judgment.”

At the end of fourteen months, he was found so disposed to postpone, until a more favorable time, his projects of reform that, under a regular certificate, he was restored to society.*

* Observations sur la Folie sensoriale, par Lélut, p. 284. Du Démon de Socrate, 1 vol. in 8vo., 1834.

This case may be placed amongst those cited to establish the analogy which exists between hallucinated persons and the founders of religion. However painful to humanity may be the opinion of those who represent it as touched with madness relative to many questions of a social nature, and with respect to the realization of thoughts which appear to us, and to others, the conceptions of genius, we believe that this apparent parity should be opposed by more direct reasons. We do not discover in R. that strong will, logical reasoning, and fixity of purpose that belong to those having a providential mission. His was a weak mind inflamed with religious ideas, which, like many of that temper, he exaggerated, until, finally, all his actions had reference thereto. Instead of marching at the head of his ideas, commanding them in person, being their promoter, their standard, he could neither originate nor develop them; they drew him along, or, rather, they absorbed him. The man of genius controls and directs his idea, and makes it fruitful. The madman has no power over his; he follows it as its shadow, and obeys all its caprices. In short, one is the king of his idea, the other the slave.

In the case of R., there are multiplied proofs of madness. It is God who tells him to go to bed; it is his stomach that speaks to him. Scaling the grating of the cathedral was the act of a madman; had he been master of himself, he would have known that it would lead to the police-office and the madhouse. Thence he proved that he no longer looked sanely on things, and that several of his intellectual faculties were injured.

Nevertheless, we have always observed, in the great number of cases of hallucination that have come under our notice during more than twenty years, that, by the side of a well-sustained reasoning, which appeared the result of an idea, was placed an incoherent word or a whimsical act—in a word, the seed of madness.

Hallucinations of the Touch.—These have been considered very difficult to study, because they have been confounded with neuralgic and visceral affections; but there are doubtless some hallucinated quite capable of describing their sensations, who speak confidently of having been pinched and struck, and who had received electric shocks on various parts of the body. Latterly we examined, in company with Messrs. Foville, Michon, and Seguin, a young man who declared that magnetizers

were every moment darting magnetic fluid into his breast, his back, and arms, and that he sensibly felt the contact of that agent. He had no neuralgic affection.

CASE XXXVIII. Mathews, whose curious case Haslam has described in a pamphlet, believed himself the victim of a troop of wretches, living in an obscure place near London. These persecutors, by their talents in pneumatic chemistry, had the power to inflict on him several kinds of torture. At one time, they held tight the fibres of his tongue; at another, they spread a veil over his brain, and thus intercepted the communication between his heart and mind. By the aid of a magnetic fluid, they bound him nearly to suffocation, introduced gas into his skull, stretched his brain, distended his nerves, and threw all his thoughts into disorder. In order to discover by what means these invisible tormentors made him thus suffer, he invented a strange machine, the design of which he exhibited. The assassins, as he called them, had similar machines in a number of different places, which they used for the purpose of tormenting persons, or making them act as they chose.*

M. Calmeil reports the case of a veteran who felt himself every night nailed in a coffin, and carried in men's arms, by a subterranean road, from Charenton to Vincennes, where a funeral service was chanted in the chapel of the chateau. The same invisible persons brought him back, and placed him on his bed.

We attended an Englishman who thought he was carried off at night, to distant countries—to the East, to Cairo, to London; he complained of the ill treatment he received from the agents who were charged with the mission. He declared that they bound his arms and his neck, and covered him with bruises. The idea made him very unhappy. Madame D. frequently pointed out imaginary marks of blows, which were given her during the night by individuals who wished to do her violence. In by-gone days, the devil would have been accused of the crime; in this case, we see only an exaggerated physical fact, which many can appreciate. Sorcerers rode to their place of rendezvous on a broom-handle, on a he-goat, or a hairy man; they were con-

* Illustrations of Madness, exhibiting a Singular Case of Insanity, by John Haslam, London, 1843.

scious of the movement. The sensation of flying is rather common. Frequently in dreams, we feel ourselves borne along with the rapidity of an arrow; we accomplish great distances, just lightly touching the ground. We have noticed this fact in a literary man of our acquaintance, whom we several times found with fixed eyes, and who said to us, "I am flying; do not stop me!" On returning to himself, he described his sensations; and it seemed to him that he really had flown. This sensation was experienced so far back as the times of St. Jerome, who relates that frequently in his dreams, he felt himself flying over mountains, seas, &c.*

Madame D'Arnim, Goethe's friend, in speaking of this fact, says: "I was certain that I flew, and floated in the air. By a simple elastic pressure of the point of the toe, I was in the air. I floated silently and deliciously at two or three feet above the earth; I alighted, mounted again; I flew from side to side, and then returned. A few days after, I was taken with fever; I went to bed and slept. It happened two weeks after I was confined."†

The strange tactile sensations noticed in many insane persons appear to us rather to belong to hypochondriacal illusions.

Amongst the remarkable cases of hallucination of touch, we must not omit Berbiguier, who thought that goblins were continually moving over his body, and fatigued him so much that he was obliged to sit down. These invisible enemies travelled over him day and night, and their odor was so bad as nearly to suffocate him. To defend himself against their power, he fancied that he adroitly seized them under his linen, fixed them to his mattress with millions of pins, or put them into bottles.‡

Hallucinations of Smell.—It is stated that these may exhibit themselves at the commencement of all cases of insanity, and especially in partial delirium. It has been remarked that, while saints perfume, devils infect an apartment. Hallucinations of smell, like those of taste, very seldom exist alone; they are combined with those of sight, hearing, and touch. They are less frequent than hallucinations of the other senses.

* Saint Jérôme, *Polémique*, c. Rufin, liv. i. Panthéon littéraire.

† Correspondence de Goethe et de Bettina, translated by M. Sebast. Albin, t. i. p. 68.

‡ Berbiguier, *op. cit.* vol. i. p. 126, *et seq.*

Deranged persons, who experience these hallucinations, complain of being pursued by offensive effluvias, or they believe they inhale the most delicious perfumes, whilst in truth there is no scent near them; some, indeed, before their attack, are deprived of smell. An insane woman declares that there exist under the Salpêtrière (an insane hospital), vaults, in which a number of men and women are strangled; every day she perceives a horrible smell arising from the decomposition of all these bodies buried under ground.* We have, in our establishment, a lady, who, after attempting to strangle herself, perceived everywhere the smell of coal; she stopped up her nose, inhaled vinegar, etc. This scent followed her constantly. M. Esquirol reports a similar case.

Hallucinations of Taste.—These are not more common than the preceding. The patients, especially those who are in the first stage of madness with general paralysis, express delight at the good fare they have had; praise the flavor of the dishes, and the aroma of the wines, when really they have tasted nothing. A lady, who had been noted for her intelligence, passed days in tasting imaginary dishes. Sometimes the impressions are distressing; they eat raw flesh, chew arsenic, or devour earth; sulphur and flames play round their mouths. Others swallow nectar and ambrosia.†

Hallucinations, unaccompanied by one of these principal forms of madness, are rare, and it may be said that, in this respect, they have numerous points of correspondence with pure monomania. Almost always, in fact, we notice some disorder of the intellect, of the affections, or of the propensities, &c. We will furnish three examples, presented by Esquirol, as cases of simple hallucination. One of these subjects expresses himself in suitable and choice terms on religion and the miracles, but, during this serious conversation, depicts a host of strange objects. Another, who has only hallucinations of hearing, has a confused perception of the circumstances which surround him, but does not suitably appreciate persons, things, or events. A third, after having written several pages glowing with enthusiasm, and exceedingly well arranged, adds that “Jesus Christ is coming.”

* Lélut, *op. cit.*

† Esquirol, *Des Maladies Ment.* t. i. p. 198, etc.

Experience has proved, without question, that hallucinations may be manifested in those who have no delirium; but they are one of the elements of delirium most frequently met with in mental alienation, in a certain number of nervous diseases, in several inflammatory affections, and in some severe fevers.

RECAPITULATION.—In hallucinations compatible with reason, the error is almost always acknowledged, or, if it escape attention, it exercises no influence on the conduct. In hallucinations which have the characteristic of insanity, the actions, in an immense majority of cases, are the consequences of morbid sensations, so convinced is the madman of their reality.

Of all hallucinations, those of hearing are the most common, exceeding the others by about sixty-six per cent. The weakening, or the entire privation of the sense is no obstacle to their production. This characteristic completely distinguishes them from illusions.

Hallucinations of hearing usually come from without; but they sometimes are seated in the interior of the body; they are often isolated; they may be combined with hallucinations of sight, and less frequently with those of the other senses.

Hallucinations of sight are those which have attracted most attention. With these are associated the curious phenomena of visions. In all times, visionaries have played an important part in history. These hallucinations, being only a colored reflection of the thoughts habitual to the individual, may be infinitely varied, and assume as many forms as there are individuals. Their production does not depend on the integrity of the sense of sight, since the blind are thus affected. The hallucinated believe they can see within their bodies, which is the case also with those who are magnetized, and with somnambulists. Hallucinations of hearing are often associated with those of sight; and from their union the most singular phenomena arise.

Hallucinations of the touch are less distinct than the preceding, because they are often confounded with neuralgic and visceral illusions. Well-attested facts place this position beyond doubt.

Hallucinations of smell and taste come after the preceding, with respect to frequency; those of smell may be observed at the commencement of all kinds of insanity. These hallucina-

tions are scarcely ever isolated; they are associated with others, and especially with illusions.

Hallucinations without complication are rare; they are almost always linked with one of the forms of madness.

SECT. II.—GENERAL HALLUCINATIONS.

Hallucinations of all the senses combined appear rare. Hallucinations of hearing and of sight have often been confounded with the illusions of touch, of taste, and of smell. Analogy and reasoning, however, prove that they may exist; and observation leaves no doubt on the matter.

It is also probable that, on closely questioning patients, hallucinations of all the senses may be proved to be more frequent than they are believed to be.

From many curious facts of this nature, we select the following:—

CASE XXXIX. Mademoiselle —, forty years of age, very nervous, and consequently very impressible, has always been extremely flighty. In her youth she could never apply herself to any serious study, so that the doctors recommended her parents to direct her attention to gymnastic exercises. This lady has not had any children. She is comfortably situated in life, her parents in good health, and of sound mind; but she has a brother whose situation greatly resembles her own. Her appearance indicates health; her hair is of a chestnut color; she has a good complexion, and is moderately stout.

About ten years ago, she felt the first symptoms of the malady which now afflicts her. She saw the most fantastic personages. Her visual aberrations did not prevent her from attending to her occupations. Irregular menstruation, the other functions healthy. In six months, the hallucinations, which until then had been endurable, occurring, as they did, at prolonged intervals, increased. Sight was no longer the only sense that was injured; all the other senses were, by turns, impaired. The most palpable derangement was in the sense of hearing. She heard voices every instant proceeding from her stomach. These voices greatly tormented her; they directed all her actions, and gave notice of what passed within her. They gave her information of her com-

plaints; and she could then prescribe the medicines that she appeared to require.

The voices gave her very clear information concerning the character and wishes of different persons, of whom she could reveal very curious particulars. She would then express herself in much choicer language than was her wont; but, for power, facility, and richness of expression, she was indebted to the voices within her, for, when uninfluenced by them, she spoke with much more simplicity. The voices frequently conversed on subjects of an elevated character; on geography, grammar, and rhetoric; and they corrected her when she expressed herself badly, pointing out the faults she had committed.

The voices told her strange things. One day they made her believe that she was possessed, which was the more surprising because she was not brought up with superstitious notions. She thereupon sought a priest to exorcise her. Since that time, her ideas on eternity and future woes have been distressing, and throw her into the deepest despair. The voices once revealed to her that she would become a queen, and play a great part on the theatre of the world. For several months she kept this revelation to herself, expecting its realization; but, as this did not occur, she perceived that the voices had been deceiving her.

Most generally they hold the most singular, whimsical, and abominable conversations; she cannot resist them, except when they alter their tone to tell her comical things that make her laugh. She hears them joke and laugh; they then assail her more violently than ever, like harpies, spoiling all they touch. If she wishes to drink a glass of sugared-water, they tell her the water is poisoned, and, for several hours, she is in great terror. They are constantly urging her to drown herself, but she feels an inward resistance to their promptings, and has a great dread of yielding to the temptation.

If she is walking, the voices cry out to her, when a well-dressed woman is passing, that she smells of musk, of which she has a horror; or, if a gentleman passes her, she smells tobacco, although she is aware that the smells are only imaginary.

She frequently has strange visions; her room is filled with people; figures of all kinds, and numerous processions, pass before her; or she sees individuals who only have half a face, a profile, or an eye; others, who are big, little, deformed, and

assume the most grotesque shapes. At other times she sees her eye, which has been taken out, rolling on before her.

The food she eats is infected; everything has lost its natural flavor; or she seems to swallow vinegar, and Gruyère cheese, which she detests. If she touches a dish, the voices frequently give it one of those flavors, to prevent her partaking of it.

When walking, she feels herself drenched with water; the cold liquid pierces her through; she then wipes her wet clothes with her hands.

This lady says she knows that these voices proceed from a nervous affection; but they are too powerful for her judgment; they overpower and rule it. So great is their power, that they oblige her to go wherever they wish; they told her, some months since, to go to Paris, and consult some celebrated physicians. She long resisted this prompting, because she believed such a course to be useless; finally, she came to Professor Fouquier, who recommended blistering, and means which could only have an injurious effect. She required warm and cold baths, and plenty of good Bordeaux wine. Yesterday, the voices told her to go to Bercy for some wine. Having traversed Paris to reach the place, the voices told her that the wine was good for nothing.

The voices desired her to take a bath, promising to be quiet; but, no sooner had she entered it, than they set up such a deafening uproar that she was obliged instantly to leave it.

They will no longer let her speak; they confuse her ideas; she finds it difficult to express herself. In fact, she stammers, repeats her words, and hesitates; but she knows her condition; and, in order to counteract the influence of the voices, she fixes her eyes on those to whom she would speak, in order that they may read there what she cannot clearly express.

She is often aware that the voices make her act unreasonably; she tries to oppose their wishes, but they persist, and force her obedience; their power is irresistible.

This lady, who was introduced to us by M. Fouquier, wished to enter our asylum, in order that the physicians should study her case, and open her body after death.

However, "she knows that her body, as well as her brain, is full of air; and, for fifteen years, her spinal marrow has been dried up and destroyed." After this information, she adds: "I know that my case is one of real monomania; but the voices are

stronger than my will. I know that everything will terminate badly; but I wish to be under treatment; it is impossible for me to remain quiet."

What curious reflections are suggested by this remarkable case! Here the senses are first all disordered, then the mind; there is a struggle between the intellect and the revolted senses; a momentary consciousness that all is illusion; then comes the triumph of these same senses over reason—overpowering the will, that vainly combats the impelling force. Is there, in fact, a sight more deserving philosophical study than the case presented by this woman, who, knowing that her senses mislead her, and that she is the sport of fancies, yet cannot escape their influence?

Constantly deceived, and certain that she always will be deceived, still, she is not less obedient to the voices that direct her; and goes wheresoever they command.

This novel manifestation of the principle of duality, by virtue of which this afflicted person, borne down by raileries, jokes, menaces, and horrible proposals, and ready to yield to despair, suddenly finds herself consoled by kind and encouraging words, is a psychological fact, which deserves the attention of the faculty. It would seem as though a good and a bad spirit were each drawing her to itself. During ten years that she has been in this pathological condition, she has not ceased to attend to her affairs; she directs the management of her property, attends to all the duties of social life; and, although, for the space of six years, her false impressions have not left her a moment of peace, her habits are unchanged, though she appears to know intuitively that her reason is about to fail, and seeks consolation in the advice which she cannot follow.

This lady's case is no less interesting as regards legal medicine and civil law. The hallucination that torments her, and the falsity of which she almost always acknowledges, but to which she is obliged to yield, because its power is stronger than her will, leads her to actions which have no definite aim. The voices tempt her to commit suicide, and inspire her with many other ideas, to which, being driven beyond resistance, she is forced to yield. This is quite a new fact in the psychological history of man; it gives the key to a number of actions and oddities, which, from the known character and manners of the parties, are otherwise inexplicable. The greater our range of observation has ex-

tended, the more have we become convinced that the world contains many madmen, who, from some reason or another, have never sought medical relief, and whose derangement of mind has never been noticed by those about them. Well, these individuals quarrel, provoke duels, insult, strike, assassinate, or commit suicide, because they have obeyed voices, commands, and impulses, which they cannot resist.

Among the numerous cases that I have collected, the following appears, for several reasons, to be interesting:—

CASE XL. A rich man lived alone in a large house that belonged to him. His style of living was not at all suitable to the fortune that he was known to possess. He dressed almost in rags, and lived in the most parsimonious manner. No one was allowed to enter his house. However strange his conduct, he did nothing worthy of blame, and the world was left to its conjectures. Information was at length obtained that his resources were exhausted, and that he owed heavy sums on his house. He was finally obliged to sell it. His ruin was a mystery. Misanthropical and taciturn, he shunned all questions.

The circumstance was forgotten, when, one day, the poor wretch presented himself to the new proprietor; he was pale and agitated, but his eyes shone with a strange brilliancy. "Sir," said he, "I know where the gold that I possessed is, and where the fortune is that I have lost. A voice revealed to me that a misfortune would take all from me, and reduce me to misery; and that, to avoid this catastrophe, I must conceal my riches. I followed the advice. Income, furniture, house, all was converted into gold, and buried in a place unknown to any one. Then I no longer heard the voice. My head became a chaos of ideas; I had only a glimmering light now and then. This morning I heard the voice again: 'You are ignorant,' it said, 'where your gold is, but I will tell you. By my advice you threw it into the well.' Pray, sir, have search made; all my riches are there." They attempted to console him; promised to do what he desired; but it would require time and workmen. They made him comprehend that such an operation required preparations that could not be done in a hurry. He retired. In a few days he returned to inquire the result of the search. He was told that they had found nothing!!! He sighed deeply, pronounced a few inco-

herent words, and in a few days unquestionable insanity put an end to his useless regrets.

It may be asked whether, in the state of mind in which the patient was whose history we have related, he was capable of making a will.

This is a very difficult question; but its solution is not an impossibility. When the conduct of the individual does not depart from received usages, when it is not controlled by one of those false ideas that make him hate his relatives and friends without any motive, and when he regulates his expenses prudently, we do not think that whimsical actions, or words, the results of an erroneous belief, but having no influence on the prominent acts of his life, should deprive a person of his civil liberties, and the power of making his will. We will return to this subject when we examine hallucinations in a medico-legal point of view.

RECAPITULATION.—Hallucinations of all the senses are more rare than hallucinations of one, two, or three of the senses.

Hallucinations sometimes occur alone, but, more generally, they are combined with illusions, or with some of the forms of madness.

The characteristics of madness, already appreciable in simply isolated hallucinations, are more marked in general hallucinations.

In isolated and general hallucinations may be found the explanation of many incomprehensible actions.

General hallucinations would be a powerful argument in favor of Berkeley's hypothesis, if a pathological state could serve to establish a physiological principle.

Hallucinations of all the senses might appear to be more frequently exhibited, if they were not often mistaken for illusions of sight, of hearing, and of touch.

CHAPTER IV.

ON HALLUCINATIONS AS CONNECTED WITH ILLUSIONS.

Frequency of illusions—Opinions relative to the errors of the senses—Characteristics by which illusions and hallucinations are distinguished—Opinions of MM. Calmeil, Aubanel, and Dechambre; their concurrence—Peculiar characteristics of illusions—Internal hallucinations allied with sensations of hypochondriacs—Illusions are observed both in a healthy and a morbid state—*Illusions of hearing and of sight*—Causes—Illusions of sight sometimes epidemic—Aerial illusions—Causes of public illusions—*Illusions of hearing*—Motives for the chapter—Illusions may precede, accompany, or succeed hallucinations—Illusions may be isolated or general—Illusions very capricious—Illusions, like hallucinations, may induce the commission of reprehensible acts—Illusions of the touch, of the smell, of the taste—Their influence on the conduct of madmen—Illusions almost always accompany hallucinations—*Recapitulation.*

NOTHING is more common with the insane, and especially with maniacs, than to mistake one person for another, and to take an object for what it is not. Such mistakes are frequent; so that the story of a windmill metamorphosed into a giant is a tale appropriate for all times. These errors of the senses are not confined to the deranged. They exist equally among men of the most healthy minds; but judgment and experience correct their false notions. In the eighteenth century, it was established in the schools of philosophy that our senses deceive us, and that we cannot place any reliance upon them.

It requires, however, but little reflection to convince us that the senses faithfully report all that makes an impression on them. Their office is to tell us that there exists such and such a cause in the body, such or such a quality that produces in us such or such a sensation, but not to tell us the nature of that cause or that quality. Thus the only proper object of sight is the colored expanse. In seeking to arrive at a knowledge of the form and

distance of objects,* we form a conjectural judgment. This judgment, in itself, no more forms a part of the evidence of the sense of sight, than the judgments which we form relative to sounds that the ear hears, and in relation to the nature and distance of sonorous bodies whence those sounds emanate, form a part of the testimony of the sense of hearing. Thus, to speak correctly, our senses never deceive us; but we deceive ourselves through the judgments we form concerning the testimony of our senses.

When Esquirol published his *Mémoires sur les Illusions*, he pointed out wherein illusions differ from hallucinations. The characteristic, which appears to us the most decisive, is the absence of an exterior body in hallucinations; whilst illusions require a tangible basis. A man declares that you are a cat, or Napoleon, or a well-known orator; he sees fighting armies in the clouds—angels who blow the trumpet; that man is a visionary. But if, in the quiet of night, he hears voices addressing him; if, in the most intense darkness, he sees persons that none but himself can perceive, he is hallucinated. The privation of the sense of sight or hearing presents no impediment to hallucination, whilst it is an obstacle to illusion.

M. Dechambre does not consider that any argument has been adduced sufficiently conclusive to justify Esquirol's distinction between hallucinations and illusions. He says that the hallucinist who hears a voice speaking to him, and the visionary who thinks the friend standing before him is an ox or a horned devil, belong to the same category. With the one, as with the other, the brain is diseased—not the organ of sight or hearing.†

There is no doubt that the lesion that produces these two morbid phenomena exists in the brain; but it may be said that their progress is inverse—for, whilst hallucination seems to start from the nerve to form an outward image, illusion follows a directly contrary course; so that the one may be said to be subjective, the other objective.

Observation, it is true, points out the fact that illusions frequently coexist with hallucinations; that the two become blended; and that it is often difficult to distinguish them; but all these

* Œuvres philosophique de P. Buffier, avec les notes par M. Francisque Boullier, introduction, p. 53, Paris, 1843: Coll. charpentier.

† Gaz. Med., April 6, 1850: Analyze De l'ouvrage de M. Szafkowski.

arguments have been produced against the present classification of the forms of madness; yet there is no author who does not acknowledge the necessity of describing them separately. In view of these considerations, and especially the existence of an object in illusions, we have persisted in considering the two phenomena as distinct; notwithstanding the contrary opinion is held by very competent men, Messrs. Calmeil, Aubanel, and several others. Moreover, in the two cases, the psychological phenomena appear to us to differ; and in regard both to their prognosis and treatment, we think, with M. Michéa, that hallucinations should be distinguished from illusions. For similar reasons, we connect with illusions all those false sensations which proceed from the disease of an internal organ, as the stomach, the intestines, &c., and all the sensations peculiar to hypochondriacs, whose hallucinations depend on some internal derangement.

Illusions occur frequently in a healthy condition; they are easily corrected by reason. It is needless to repeat the examples so often cited in which a square tower appears round—in which the shore appears to recede. These facts have long been properly appreciated: but there are illusions which the progress of science has only lately developed; such as the giant of the Brocken, the fairy Morgana, and the Mirage.

At certain times, the giant was seen on the summit of the Brocken (one of the Hartz Mountains), to the great astonishment of the inhabitants and travellers. For many years, this prodigy had given occasion to the most wonderful tales, when Mr. Haue had the curiosity to examine into the cause, which he was fortunate enough to discover. Whilst gazing on the giant, a violent gust of wind almost carried away his hat; he quickly raised his hand, and the giant likewise raised his hand; he bowed, and his bow was returned. Mr. Haue summoned the master of the inn at the Brocken to witness his discovery. The experiment was repeated with similar results. The wonder was then explained. It was nothing but the effect of light produced by an object highly illuminated and surrounded by light clouds, which object, being reflected at a greater or less distance, was extended by an optical illusion to the height of five or six hundred feet.*

* Philosophical Magazine, vol. i. p. 232.

The interesting little work by Brewster, which we have already mentioned, may be consulted on this subject. A similar illusion has been noticed in Westmoreland, and other mountainous countries, where troops of cavaliers and armies appeared to be marching and countermarching, though they were, in fact, only the reflection of horses grazing on an opposite hill, or of peaceable travellers.

Many circumstances may give rise to illusions. Ignorance chiefly induces them. Certain countries, several provinces in France, and many estates, abound with traditions which have arisen from illusions of sight.

A vivid impression, the recollection of an event that has caused great excitement, may, through an association of ideas, give rise to an illusion.

“I was in Paris,” says M. Wigan, “at a *soirée* given by M. Bellart, some days after the execution of the Prince of Moskowa. The usher, hearing the name of M. Maréchal *ainé* (the elder), announced M. le Maréchal Ney. An electric shudder ran through the assembly, and, for my part, I own that the resemblance to the prince was for a moment as perfect to my eyes as reality.”*

Fear, remorse, and obscurity are very favorable to illusions. To these various causes may be traced apparitions linked with some object, such as the folds of a drapery, or a curtain, or those occasioned by the situation of a piece of furniture, when combined with the effect of a pale or doubtful light.

When the mind is thus prepared, the most familiar objects are transformed into phantoms. Ellis relates an anecdote of this kind that happened to the captain of a vessel at Newcastle-on-Tyne, and which he heard from an eye-witness.

CASE XLI. During the voyage, the cook of the vessel died. Some days after his funeral, the second mate ran to the captain in a great fright, to tell him that the cook was walking ahead of the vessel, and all the crew were on the deck to look at him. The captain, annoyed at being disturbed on account of such a circumstance, gave orders to steer the ship towards Newcastle, that they might see which would first get into port; but, tor-

* *Op. cit.*, p. 56. On this interesting subject, see *Les Récits de la Muse Populaire*, de M. Em. Souvestre (*Revue des deux Mondes*, p. 711, t. iv. 1830); and *les Légendes du Nord*, by M. Marmier.

mented again, he frankly owned that he had caught the infection. In looking towards the spot pointed out, he perceived a human form, whose gait was like that of his old friend, and who was dressed like him. The panic became general; every one was motionless. Obligated to work the ship himself, he perceived that the cause of all their absurd terror was a fragment of the top of a mast, from some wreck, that floated on before them. Had he not approached the pretended ghost, the tale of the cook walking the water would long have circulated amongst the good folks of Newcastle, and excited their terror.*

Many are the facts of this nature. We give several that explain a multitude of narratives in different authors.

Ajax was so enraged that the arms of Achilles were awarded to Ulysses that he went distracted. Seeing a herd of swine, he drew his sword and furiously assailed them, taking them for Greeks. He seized two of them, flogged them soundly, and loaded them with abuse, for he imagined that one was his judge, Agamemnon, and the other his enemy Ulysses. On recovering, he was so ashamed of his act that he stabbed himself.†

King Theodoric, blinded by jealousy, and yielding to the perfidious suggestions of his courtiers, put to death the senator Symmachus, one of the most virtuous men of his time. Scarcely was the cruel deed done than the king was overwhelmed with remorse, and incessantly reproached himself with his crime. One day a new kind of fish was brought on his table; suddenly he uttered a cry of horror, for he saw in the head of the fish that of the unfortunate Symmachus. This vision threw him into a profound melancholy, from which he never recovered.‡

Bessus, surrounded with guests, and deeply absorbed in the pleasures of a banquet, suddenly becomes heedless of his flatterers. He listens attentively to a discourse that no one hears; then, transported with rage, springs up, seizes his sword, and rushing to a nest of swallows, strikes at the poor birds, and kills them. "Think," says he, "of the insolence of these birds; who

* Hibbert, *Sketches of the Philosophy of Apparitions*, p. 16.

† *Traité de l'Apparition des Esprits*, par Taillepié, docteur en théologie, Rouen, 1609. This work is only a disguised translation of a work by Lavater, entitled *Ludovico Lavateri Theologia eximii, De Spectris Lemuribus, etc. Lugdani Bat.*, ann. 1570, 2d edit., 1659.

‡ Procopius, *De bello Italico*.

dare reproach me with the murder of my father!" The courtiers withdraw in astonishment, and soon afterwards they learn that Bessus is really guilty, and that his action was only the result of an appealing conscience.*

Illusions of sight and hearing have often assumed the form of an epidemic. History records a number of facts of this character. One of the chief is the transformation of clouds into armies, and all sorts of figures; to which religious belief, optical phenomena, physical laws then unknown, high fevers of a pestilential character, and the derangement of the brain, all give a very natural explanation.

Pausanias relates, in his *Attics*, that, four hundred years after the battle of Marathon, the neighing of horses and the shock of armies were nightly heard on the spot. All the curious did not hear the noise, while those who traversed the plain unpreparedly, heard it perfectly.†

At the battle of Plataea, the air resounded with a fearful cry, which the Athenians attributed to the God Pan; the Persians were so alarmed that they fled. It is said that this is the origin of the expression *panic-fear*.

Pliny says that during the war of the Romans against the Cimbrians, they were, on several occasions, alarmed by the clang of arms and the sound of trumpets, which appeared to come from the sky. Appian speaks of the cries of men in terror, of the clash of arms, and the tread of horses. Plutarch, in his life of Coriolanus, states that, in the fight against Tarquin, Castor and Pollux were seen on white horses, valiantly fighting in front of the battle. They carried instantaneously to Rome the news of the victory.

"Shortly before the feast of Easter, on the 27th of May, an event happened," says Flavius Josephus, "that I should fear to repeat, lest it might be considered fabulous, were it not that persons are still living who witnessed it; and the misfortunes that followed confirmed its truth. Before sunrise, there appeared in the air, throughout the whole country, chariots full of armed men, traversing the clouds and spreading round the cities, as if to inclose them. On the day of Pentecost, the priests, being at

* Plutarchus, De Serâ numinis vindictâ.

† Pausanias, in Attic.—Taillepiec, *op. cit.*

night in the inner temple to celebrate divine service, heard a noise, and afterwards a voice that repeated several times, ‘*Let us go out from hence.*’”*

M. Calmeil, in his article in the *Dictionary* on “Hallucination,” has cited similar facts drawn from Josephus and the history of the Lower Empire. Antiochus was preparing to carry war the second time into Egypt; in the sky appeared men dressed in cloth of gold, armed with lances, galloping like squadrons about to charge; even their casques, bucklers, naked swords, and lances could be distinguished.

History abounds in similar tales. Thus, in the time of Charlemagne, phalanxes of sorcerers were seen fighting in the air; afterward they were fantastic beings, shouting in the temples; sublime, solitary voices, heard as in the first ages of the world.†

In the reign of Charles the Sixth, battles appeared to be going on at different times in the clouds; armed knights encountered one another, and the sky was the color of blood.‡

An Italian author relates that the Florentines were for several hours duped by an illusion of this nature. Collected in the principal streets of the city, they watched attentively the figure of an angel floating in the air, and were expecting some miracle to be performed, when it was discovered that the illusion was caused by a cloud that covered the dome, and on which was reflected the figure of the golden angel that surmounted the edifice, completely lighted up by the sun’s rays.§

The period of the Crusades was especially remarkable for a multitude of apparitions.

At the battle of Antioch, in the thickest of the fight, the Crusaders saw St. George, St. Demetrius, and St. Theodosius come to their aid.|| We read, in M. Thierry’s history, that in the attack on the Temple of Delphos by the Gauls, these barbarians were frightened by the apparition of three shrouded heroes in the environs of the city. The Delphians recognized, it is said,

* War of the Jews against the Romans, liv. vi. chap. xxi.

† Ferdinand Denis, *la Monde enchanté*.

‡ *Chronique du Religieux de St. Denis*, Collection des *Mémoires relatifs à l’histoire de France*.

§ Ferrier, *op. cit.*

|| Michaud, *Histoire des Croisades*, t. i.

the shades of Hyporochus, of Laodocus, and of Pyrrhus, the son of Achilles.*

When we consider hallucinations in an historical point of view, we will return to this subject.

The popular imagination, dreaming only of battles, had seen in the air the appearances of war; nature had associated itself with the interests, the enthusiasm, and the passions of men. Everything harmonized with the universal sentiment; and, in order that the past should, as it were, unite in the feeling of the times, the tomb had permitted the illustrious dead to mingle with the living. In these marvellous visions, we recognize all the sublimity of the epopee.

The Christians of this period persuaded themselves that the apparitions of the Old and of the New Testament were reproduced for them; and this belief was the more allowable and plausible, since the circumstances occurred in the country where all these prodigies were originally accomplished.†

“A powerful belief,” said Walter Scott, “has frequently performed on the battle-plain what had been seen in darkness and solitude. Those who were on the borders of the spirit-world, or were engaged in sending their fellows into those regions of darkness, believed they saw the apparitions of those whom their religion associated with such scenes. It is not surprising that, in the midst of a doubtful battle, of violence, of noise and confusion inseparable from such a situation, the warriors should think they beheld gods and saints.”

It may, perhaps, be asked how a considerable number of men could be dupes of the same illusion. Independently of the reasons we have given, and amongst which ignorance, fear, superstition, and disease play an important part, the contagious influence of example must not be forgotten. One cry is enough to frighten a large assembly. One individual, who imagines he has seen supernatural appearances, would hasten to impart his conviction to those not more enlightened than himself. The anecdote of the man who exclaimed, whilst gazing on a statue, that it bowed its head, has often been quoted. All those who were present affirmed that they saw it move. Another reason is the utility to which the leading men in the state turned these be-

* Histoire des Gaulois, t. i. p. 174.—Pausanias, t. x. p. 430.

† Michaud, Histoire des Croisades.

liefs; and it is unquestionable that in many instances they were the result of artifice. In traversing the ruins of Hadrian's Villa, in the environs of Tivoli, we noticed, in the temple of Canope, the remains of long tubes which served to give voice to the oracle. Eusebius Salverte has demonstrated, in a work the doctrines of which we in nowise share, that the ancients knew how to raise spirits, and to produce phantasmagorical effects.*

Illusions of hearing have created a thousand popular stories. One of the best known in Ireland is that of St. Patrick's Hole. The murmuring of the wind became the voices of complaining souls, who entreated the prayers of the living; tombs, grottos, and caverns were spots that served for the resort of spirits. In traversing battle-fields, the sighs of warriors were heard who fell in combat.

We have somewhat dilated on illusions, in order to show the difference between them and hallucinations; but in admitting this line of division, we have thought that, by reason of the frequent union of the two, it was necessary to give a general idea of them. Thus, when we shall speak of the etiology of hallucinations, we shall often be obliged to refer to that of illusions.

One distinction, pointed out by several authors, must not be lost sight of; that is, we must not confound false inductions with illusions. A delirious conception is not, in fact, a sensorial illusion. "To have a sensorial illusion," says M. Michea, "is not to make a false judgment on a clear perception, but to perceive viciously a false impression."

Sometimes illusion appears first, and is secondarily replaced by hallucination. It may be united with, or may succeed it; it can also exist alone.

CASE XLII. Dr. Martin, Superintendent of Antiquaille, communicated the following fact to M. Bottex: A man, fifty-two years of age, of a plethoric constitution, after having experienced a defect in the visual organs, so that objects were represented sometimes double, sometimes reversed, soon perceived symptoms of a congestion of the brain, which caused fear of apoplexy. Three copious bloodlettings in the arm, and an application of leeches to the anus relieved the congestion; but he afterwards experienced a singular hallucination, accompanied by squinting.

* Eusebe Salverte, *Des sciences occultes*, 2d edit. Paris, 1843, 1 vol. in 8vo.

His eyelids contracted, and the globe of his eyes turned from right to left at irregular intervals; at which times he imagined he saw objects or persons which he appeared to follow with his eyes into the dining-room or kitchen; places entirely separated from the chamber where he lay. This patient, who comprehended that it was a false perception, died under another attack of apoplexy.

This case points out the transition from illusion to hallucination.

Illusion, as well as hallucination, may be recognized as false; but, as the malady progresses, it is considered real.

CASE XLIII. Towards the close of 1835, Madame N., laundress, distressed by violent rheumatic pains, quitted her business and took to sewing. Little accustomed to such work, she frequently passed part of the night in providing for her wants; nevertheless, she fell into extreme poverty, and was seized with a severe ophthalmia, which soon became chronic. As she continued to sew, she saw four hands, four needles, and four seams; she had a *double-double* vision, in consequence of a slight divergence in the visual axis. At first, Madame N. accounted for this phenomenon; but, at the close of some days, becoming still poorer, and a powerful impression being made on her mind, she believed that she really sewed four seams at once, and that God, in compassion to her misfortunes, had worked a miracle in her behalf.*

CASE XLIV. Cardan, of whom we shall elsewhere relate several hallucinations, relates that, during his stay in Paris, looking casually at his hands, he was much alarmed at seeing a red spot on the ring of the right forefinger. That evening, he received a letter from his son-in-law, informing him of the imprisonment of his son, and the ardent wish that he had to see him at Milan, where he was detained. The mark continued to spread during fifty-three days, until it reached the extremity of the finger; it was as red as blood. After the execution of his son, the spot began to diminish; the day after his death, it had almost entirely disappeared, and two days after no traces remained.†

* Hoffbauer, Médecine légale relatif aux aliénés et aux sourds muets, translated from the German by Chambeyron, with notes by MM. Esquirol and Itard, 1 vol. in 8vo. Paris, 1807.

† Cardamus, De Vitâ propria.

Every sense may be the seat of illusion, and all may be simultaneously affected.

An irregular sensation may become the source, by its potency, of a melancholy affection.

An Italian lady had a constant tingling in her left ear, which increased daily, and which she compared to the ringing of a bell. Becoming quite melancholy in consequence, she went to a dentist in Florence, who happily thought of striking, one by one, all her teeth with a small hammer. As the hammer, in striking the eye-tooth of the upper jaw, occasioned at every stroke a tinkling sensation, he regarded that tooth as the seat of the evil, and therefore extracted it; when the lady was at once relieved from the annoyance that had troubled her. On sawing the tooth longitudinally, a little osseous concretion was found in the cavity suspended to the nutritive artery, and resembling the clapper of a bell.*

Illusions are infinitely varied. A commandant of artillery, who thought himself pursued by his enemies, imagined that the letters of books were of a particular nature, that they galloped one over the other, and were printed expressly for him. Nothing could drive from his mind the idea that the books in my library were composed for his purpose. This illusion may, in some sort, be likened to that described by Dendy,† which occurs in some cases where morphine had been employed, and which has relation to language; for, in reading and listening, it seemed as if words and sentences had lost their true meaning.

The transformation of figures and objects is a very usual form of illusion. Miss D—— imagined every one in the house to be Irish; all played a part in this general travestie. This one was her enemy; that, the enemy of one of her relatives; each one had his character and position, and acted accordingly. This illusion lasted a long time. Mrs. M—— thought she saw her brother, who had been dead very many years, in the persons of several who were sick. Sauvages speaks of an error of hearing, under the name vertiginous tingling (*tintoin vertigineux*), which consists in hearing on the right, words addressed on the left, and *vice versa*.

* Obs. Med. Napol., December 1, 1833.

† Philosophy of Mystery, p. 88.

Illusions of hearing are very common with the insane. A kind word addressed to another person, a simple movement of the lips, is converted into taunts, offensive words, and injuries.

Ravaillac, in chanting the *Dixit Dominus* of David, the *Miserere* and *de Profundis*, thought that the sound issuing from his larynx had the nature and effect of a war-trumpet.*

Illusions, like hallucinations, have often occasioned quarrels, duels, suicides, and murders.

CASE XLV. M. C., after a mental aberration, from which he has not quite recovered, returns to his family. The day after his arrival, he goes down to the cellar, followed by his wife. As he does not return, his sister-in-law goes down likewise. The continued absence of these three persons alarms the servant; she wishes to ascertain the cause, but presently returns, shrieking fearfully, and rushes from the house. Her broken words and looks of terror intimate some dreadful event. The watchmen fly to the spot; they descend. Two women lie on the ground, bathed in blood. C. is, at a little distance, seated on a cask, with a bloody razor at his feet. To all their questions he replies, that he is defending himself against the devil. This man, proved insane, was placed at Charenton; and in 1825 was transferred to the private establishment of Mme. Marcel Sainte Colombe, where I attended him for nearly a year. On being restored to reason, he demanded his liberty, and, against the advice of MM. Esquirol and Marc, obtained it. Some years after, he rushed on the woman who lived with him, taking her for a demon, who was reproaching him with his crimes; she only escaped by throwing herself out of the window. Twelve days after, he died, in the madhouse of Dr. Pressat, my predecessor, in transports of rage, believing himself to be surrounded with phantoms and devils.†

CASE XLVI. Madame B., who has been in our establishment, is well educated; she converses agreeably, and expresses herself in good language. On two different occasions, her illusions have led her to the commission of very dangerous acts. The first

* Procès, examen, &c., du méchant et exécration parricide Francois Ravaillac, sur la mort de Henri le Grand. An anonymous pamphlet, Paris, 1611, p. 35.

† A. Briere de Boismont, observations médico-légales sur la monomanie homicide, Paris, 1826.

time she seized her sister by the throat, and tried to strangle her, and throw her out of the window, taking her for a corpse. The second time, about midnight, she knocked gently at the chamber-door of her husband, telling him that she was taken ill. Scarcely had he opened the door than she dealt him five blows on the head with an iron bar. Staggering and covered with blood, he made a tremendous effort, pushed her out, closed the door, and fainted; she believed him to be a devil. This lady has since acknowledged her mistake; but she also persists in saying that she took him for a devil.

There are some crazy people who pick up sand and little pebbles, convinced that they are precious stones; they fill their pockets with them. M. V. passes the whole day in examining these pretended jewels through a magnifying glass, in order to select the finest. He goes to his room, bending under the weight of his riches. By illusions of the touch, persons think they are struck. Madame D. is subject to an eruption, which she thinks are marks put on her during the night by evil people. It is certain that rheumatic, neuralgic, and visceral pains become, to many deranged persons, the source of illusions of the touch.

Those of smell are very common. Madame L. scents the most disgusting objects, pretending that they exhale a delicious perfume.

M. D. asserts that her physicians cause the most infectious odors to arise from her food and drinks, by which means they desire to kill her.

The major part of these illusions are linked with the preoccupations, ideas, habits, and passions of the patients. One young lady tells me that she cannot remain any longer, because every one around her is disguised; that it is a perpetual carnival. This illusion, like many others, remained long inexplicable, until I at length discovered that the event which caused her madness took place at a masked ball.

Illusions of taste are constantly occurring. We will cite the case of the patient who, maintaining for years an obstinate silence, passed his days in licking the walls of his room, for which no one could account, when he one day said: "You do not know what I taste? These are delicious oranges." Nothing is more common, especially among melancholy monomaniacs, than to hear them complain of the poisonous flavor of their food. This idea

frequently leads them to commit suicide through abstinence. We have frequently noticed horrible perversions of taste. A patient who remained eighteen months in our establishment every day devoured any filth she could find. Her breath became very offensive. When remonstrated with on this depraved taste, she flew into a passion, and said that it was excellent food. The contrast which the manners and language of this young woman presented to her conduct and appearance was painful to witness. Every day another young lady, perfectly well-educated, and full of wit and talent, came to see her, avowing that she was her sister, who had really been dead for ten years.

A number of the facts that we have reported, and of which we have only given a brief account, were cases of combined hallucinations of hearing, sight, etc. The following is only a more complete reproduction of them :—

CASE XLVII. Madame R., aged forty-nine, small in person, brown, lean, lymphatic, sanguine, leading a very regular life, and extremely parsimonious, lost, through a relative, a considerable sum of money. Up to that time, she had never shown any symptoms of insanity, although her mother had been deranged. Almost immediately after this reverse of fortune, she became restless and eccentric. Three or four days before she was brought to me, she began to talk incoherently; incessantly repeated that every one was robbing her, and taking her property. She showed an extreme fear of being arrested by a gendarme. This idea so possessed her that she said, rather than be subjected to it, she would commit suicide.

Besides this, Madame R. believed that she was surrounded by menacing figures, who uttered impertinences and insulting language. She sought for them behind the curtains, under the bed, and in the wardrobes. These figures were equally distinct day and night, and during a conversation she maintained that they were actually present.

Besides these imaginary creations, she insisted that the countenances of strangers were those of persons intimately known to her. During eight days she abused my wife, taking her for one of the intimate friends who had brought her to my establishment. It was in vain that my wife endeavored to undeceive her; her consolations were converted into insults, nonsense, or grossness. "How wicked you are!" she would say; "you only speak to

maltreat me." At this time, her breath was fetid and gastric, and she refused all nourishment, asserting either that her food was poisoned, or that it had so detestable a flavor that she could not touch it.

This lady complained that she was beaten in the night, and that the attendants bruised her by their tortures. I was witness to the fact that it was only necessary to touch her to make her say she was hurt.

On two different occasions she attempted suicide. The last had, for the moment, a favorable result. She was much bruised by her fall, and during several days spoke rationally on her hallucinations and illusions.

We have seen, in Bodin's case (CASE XXVII.), that hallucinations take place sometimes on the right, sometimes on the left side. This phenomenon, to which M. Michea has given the title of *double* hallucinations,* may equally be manifested in illusions.

Bartholin speaks of an hysterical female who saw everything in nature shortened to half its size, and who saw only with the left eye.†

Illusions may be of long continuance. Guislain relates the case of a poor woman who lost her reason on account of her son joining the army. An idiot being one day brought into the asylum where she was, she took him for this much regretted son, and for years lavished upon him the most tender caresses.

RECAPITULATION.—Illusions, like hallucinations, may exist in a healthy state. They have formed one of the most powerful arguments against the veracity of the senses. This philosophical error has arisen from more being required of the senses than it is their mission to bestow. Illusions cannot be confounded with hallucinations, inasmuch as the former have a material object for their foundation, whilst the second are purely cerebral images.

Neither their frequent complexity, nor their transformation into each other, nor their common origin, nor the difficulty of distinguishing them, can destroy this division. Illusions, as well as hallucinations, have their seat in the brain. Illusions in sane persons are corrected by observation, experience, and judgment, and have besides no influence on their general conduct. Igno-

* Hallucinations dédoublées.

† De luce animal, p. 41.

rance is their most common cause; and they greatly diminish as instruction progresses. Fear, darkness, and a particular disposition of mind are favorable to their existence. The association of ideas plays an important part in the production of illusions. To the united effects of these circumstances must be attributed the appearance of figures walking out from tapestry, statues that move, sighs that come from the tombs, etc. etc. Illusions have often occurred in an epidemic form, which must be attributed to certain beliefs, to ignorance of physics, to severe fevers, and to the power of example and imitation. With the insane, illusions may first appear, may be replaced by hallucinations, may unite with them, may succeed them, or they may exist singly. Like hallucinations, illusions may show themselves one by one, two by two, or affect all the senses together; like them, they may be the cause of singular, dangerous, and reprehensible acts. Habits, inclinations, passions, and powerful emotions explain the greater number of illusions.

CHAPTER V.

HALLUCINATIONS ARRANGED IN THE ORDER OF THEIR FREQUENCY.

The varieties of monomania with which they most generally unite—Observations on lypemania—Hallucinations are a reflex of the habits of the insane—Observations on demonology of the incubus—Nature of sexual hallucinations—Observations on nostalgia—Observations on calentura—*Recapitulation.*

ALTHOUGH hallucination may exist by itself, independently of all complication, it is no less certain that it is most frequently united with the different kinds of insanity at present recognized. According to Esquirol, eighty out of one hundred insane persons have hallucinations. From more recent inquiries, this appears to be too great a proportion. It is especially noticed in monomania, either from its own peculiar nature, or from investigation in this form of mental derangement being easier to make. It is not always thus, since there are cases of melancholy patients who maintain an obstinate silence for years, and whose secret, chance alone betrays. It may, however, be taken as a general position, that the more strange and unaccountable the actions of madmen, the greater is the probability that they are the result of hallucinations or illusions.

CASE XLVIII. "I saw," says Marc, "in the madhouse of Dr. Pressat, an aged man, who had become melancholy from reverse of fortune. He had not spoken for several years, and his only occupation consisted in smelling and licking the walls of his room, as well as the threshold of the door. No one could explain the motives for an action as extravagant as painful, and the frequency and duration of which had left deep and numerous impressions on the plaster walls of the place he inhabited. I had frequently interrogated him, but unsuccessfully, as to the reasons for such strange conduct, conduct that could only excite compassion and disgust, when one day, pretending not to notice him, I inquired of a keeper what caused all the spots and nume-

rous dirty hollows that I noticed on the walls. To our great astonishment, the patient broke the silence he had so long maintained, and said: ‘You call those dirty spots and hollows, don’t you? See, they are Japan oranges! What delicious fruit! what a color! what fragrance! what exquisite flavor!’ And he recommenced inhaling and licking with redoubled ardor. Thus, all was explained, and the poor hallucinist, whom I had pitied as one of the most unfortunate of men, was, on the contrary, very happy, since the most delightful hallucinations of sight, taste, and smell gave him continued enjoyment.”*

The frequency of hallucinations in madness induced many physicians to notice their number more precisely than had previously been done. “In 145 patients under treatment in the Bicêtre division,” says M. Baudry, “56 presented hallucinations. † Messrs. Aubanel and Thore, in their *Statistique de Bicêtre*, said that, out of 87 cases of monomania which they attended in one year, 45 exhibited this epiphenomenon. In 66 cases without sadness, 35 had hallucinations, and in 21 cases of lypemania, it was noticed 11 times. ‡ In 14 cases, the hallucinations were single, and constituted all of the malady. At other times, they were mingled with a partial disturbance of the faculties, and were combined with them. These hallucinations were as follows:

Of hearing there were	19 cases.
Of sight there were	11 “
Of taste there were	3 “
Of touch there was	1 case.
Of the internal organs there was	1 “

As in mania, those of hearing were the most frequent, and next those of sight. Hallucinations of smell were not noticed. Many of the hallucinations existed simultaneously in the same individual; those of sight and hearing were most frequently associated. None of the patients exhibited hallucinations of all the senses.

Of these 66 monomaniacs, 21 were affected with lypemania. Of this number, 11 showed symptoms of hallucinations, and were distributed as follows:—

* Marc, *De la folie dans ses rapports avec les questions médico-judiciaires*, 2 vols. in 8vo., Paris, t. i. p. 191, 1840.

† Thèse, 1833, p. 14.

‡ Thèse, p. 101.

Of sight there were	3 cases.
Of hearing there were	6 “
Of taste there were	2 “

In a similar examination, in our establishment, we found that, out of 62 patients assembled there at the time,

18	were monomaniacs ;
7	“ maniacs ;
21	“ demented ;
7	“ paralytic ;
9	“ imbecile.

Of this number, 38 had hallucinations, and 24 showed no symptoms of them. With our 18 monomaniacs, hallucinations

Of hearing and sight occurred	8 times.
Of hearing and taste	“ 1 time.
Of hearing	2 times.
Of sight	1 time.

In addition to which several had illusions. The form of lypemania prevailed in monomania ; in males, this was most characterized by fear of enemies. All those affected by it had hallucinations of hearing and sight, combined or separate.

It appears, by this statement, that more than half the insane in the establishment had hallucinations ; but this proportion is much increased if we deduct from the list the imbeciles and certain paralytics. We must not lose sight of the fact that, whatever attention we may pay to this phenomenon, there are some in whom it is impossible to discover it. Esquirol mentions a case of a hypochondriac, who passed his days in perfect immobility, and seemed lost to everything around him. He was maintained in this state by the terror occasioned by a voice, which threatened him, with death if he made the slightest movement.

Hallucinations seem to occur most frequently with lypemania, nostalgia, calentura, which is but a modification of it, delirium tremens, demonomania, and erotomania. The distressed sensations occurring in delirium tremens will be the subject of another chapter. Every close observer must have been struck with the number of lypemaniacs in establishments devoted to mental ma-

ladies. A little reflection will readily explain this fact. Is not grief, that sad attendant on humanity, the source of the greater number of alienations? In the world, the countenance is composed, to meet the eye of indifference, envy, or curiosity; but, in the retirement of home, the mask falls off, and the real suffering is unveiled, with all its attendant symptoms.

Alexander Morison has remarked that, in panophobia, individuals are more exposed to hallucinations than in other forms of monomania, because they see objects, and hear unceasingly noises, which frighten them; and that they attribute to themselves all kinds of crimes.*

CASE XLIX. Madame L., whose misfortunes and heroic devotion have made her name forever celebrated, became insane in consequence of very severe moral emotions. The commencement of her malady was characterized by extreme agitation, occasioned by fear of persecution that possessed her, and by the painful hallucinations of hearing, sight, and touch. This lady not only heard voices that held conversations painful to her, but also saw the most hideous and threatening figures come out of the wall. Whenever she placed her feet on the ground, she thought that she received electric shocks, which made her throw off both shoes and stockings, and constantly change her place.†

CASE L. On the 30th December, 1839, M. D. was received into my establishment. He came from Bicêtre, where he had been conveyed two months previously for an act of madness. Son to a rich merchant, and having tasted all the delights of luxury, he saw, by a continuous train of catastrophes, the whole of his fortune perish. Obligated to give lessons, and frequently reduced to endure the greatest privations, his mind became deeply saddened; irresolution, dejection, and despair were the unhappy consequences. From this stage to madness was but a step, which was soon taken.

When he came to me, I found him agitated, fearful, and trembling at the slightest question. He complained of general chilliness, a common symptom with lypemaniacs; but what tormented him more than anything else was, to hear the voices of his enemies, who spoke to him through the walls, and to be harassed by

* Alex. Morison, Cases of Mental Disease, with Practical Observations on their Medical Treatment.

† Marc, *op. cit.*

individuals who had put objects of value into his pillow and his mattress, in order to dishonor him, and make him pass for a thief. This idea never left him a moment's peace. He passed his days in sighing, and complaining that he was about to suffer the most cruel torments. It was in vain to say to him: "For ten days you have repeated the same thing, and yet nothing has happened to you." It was in vain to surround him with cares and kindnesses; he was insensible to everything. I know of no sight more painful than that of melancholy which has reached this stage, and, having several times witnessed it, I can comprehend the contagiousness of example and suicide.

In order to lessen his anguish, I had his pillow unsewn, which he imagined was filled by his malicious enemies with diamonds, although he could never tell us why they desired his ruin. After looking most attentively at its contents, he was tranquil for the rest of the day; but on the next day his notions returned, and, although we proposed to repeat the experiment, he told me, with a despairing tone, that the unseen persons took care to remove the diamonds. This poor creature was worse at night than during the day. He would then see a man who took his clothes, to fill them with precious stones. At other times, his persecutors, assembling in greater numbers, would put him in the bath, maltreat and beat him. In the morning, he declared his body broken down by the evil done to him. At other times, he was transported to different parts of France, to Africa, or to America. His descriptions of these places were confused; often he was satisfied with merely naming them.

His plate, the wall, his curtains appeared filled with people and ships, come to carry him off. When his food was brought, he would never take his own plate, but that of another, as he had conceived the idea that we wished to poison him. The drinks we provided were a terrible punishment, in consequence of the poisonous effluvia he found in them; and he never emptied his glass, supposing that some of the poison would remain at the bottom. One of his great fears was to be left in a room where there was any silver plate, so much did he dread being accused of stealing it.

This very man, whose false perceptions nothing could conquer, joined in conversation with remarkable appositeness whenever his attention could be unexpectedly fixed.

The despair which his constant dread of being accused of robbery occasioned, made us fear that he would commit suicide, so that he was constantly watched. It often happens with those patients, who believe that we wish to poison them, that they diminish the quantity of their food daily. This progressive abstinence has the effect of determining dyspeptic symptoms, which increase so much as to make it very difficult to oblige them to take the quantity of food absolutely necessary. Many complain of violent pains in the pharynx, in the œsophagus, and in the stomach; and deglutition becomes very painful.

M. D., who had for some time eaten but little, began to insist on it that copper and sponge were put into his throat and stomach. He did not conceal his impression that myself, my wife, and my children were plotting to poison him. He begged our pardon for the idea; understood that it must appear very strange; and that any one else who should hold such language might be looked on as a madman, but said, nevertheless, that what he asserted was the truth.

The life of man is a long train of contradictions and falsehoods; with one turn of the dice, he moves from black to white, and does and says just the contrary to what he did and said just before. The acts of the insane are only an exaggeration of this singular contrariety. Here is an unhappy being, who, full of fear at being poisoned, condemns himself to all the horrors of famine, substitutes a real punishment to escape imaginary torments, and who dreads death, but brings it on himself. It is in vain that he sees those with whom he dines eat of the same dishes and drink of the same wine; nothing tranquillizes him; he persists in believing that the head of the establishment, who has the greatest interest in preserving his patients, is making every effort to kill them by poison, without being able to give any motive for the act. Is it true, as moralists assert, that anticipated ills are more terrible than those that are present?

Four months after his entrance, his extreme emaciation proved the effect of this regimen on his organization; the pulse was weak and slow; the skin was sensibly cold, especially the extremities, and the complexion was cadaverous. For some days he had a short, dry cough, and his breath was inexpressibly offensive. As the disorder progressed, his voice became hoarse,

and finally inaudible ; it was necessary to lean close to him to catch any of his words.

Notwithstanding this wasting, and the certain signs of approaching death, the poor man no less persisted in his chimerical ideas ; he was still convinced that they were putting sponges, keys, and other strange substances into his stomach. In order to prevent his food touching the plates, he endeavored to hold it suspended in the air. His distress, when it fell, was fearful. Even just before his death-agony, he repeated that he had been poisoned, and that his pillows were full of diamonds which he was accused of stealing. He expired with the assertion that the morsel he ate was poisoned.

The hallucinations of lypemaniacs bear relation to the cause and nature of their malady, to the character of their general ideas, and to the germ of their passions ; and they will, therefore, be a more or less faithful reproduction of all these qualities. Those who have studied chemistry and physics, or who have heard these sciences made the subject of conversation, believe themselves to be pursued by philosophers, by electricity, and magnetism. Those who have been rich, who have been industrious, and have lost their money, imagine that they are being robbed, or that the gendarmes are coming for them. In a word, in the greater number of cases, hallucination is only an echo that supplies to us useful information. Some hypochondriacs, victims of hallucinations, are in a state of anxiety which it is impossible to describe ; they conceive that whilst, apparently, évery precaution is taken to prevent their killing themselves, the means are surreptitiously pointed out. These hypochondriacs look mournful and repellant ; despair is painted on all their features ; their countenances are fixed, earthy, and yellowish ; their eyes, deep sunk and down-cast, are of the same tint, or very much bloodshot. They have more or less of cephalalgia across the forehead, and particularly at the root of the nose. These patients feel much throbbing in the interior of the head ; they are tormented with sleeplessness, or, if they sleep, they are troubled by dreams and fantastic apparitions.

Ascetic delirium has fatal results. When the miserable beings who are attacked by it are haunted by hallucinations, they yield entirely to the impulses of the devil, who is the spring of all their

actions.* The fear of the devil, and the dread of future punishments, had formerly an extraordinary influence on the human mind. Demonology, which has greatly diminished since the 18th century, reappears with the reaction of religious feeling, as if evil must be the inevitable shadow of good. In the space of six years, we have noticed fifteen cases in our establishment.

Dr. Macario has an idea that this form of madness is frequent in the provincial insane asylums, which he attributes to the fact that materialism has not become so strongly rooted in the French soil as might be supposed.† He thinks that these insane persons have a crowd of hallucinations and illusions. The devil presents himself to them under the form of an animal—sometimes as a man-dog, a hunchback, or a lightning flash. He enters into them; speaks by their mouths; engrosses all their faculties; bites and burns them; tears out their hearts, their brains, their intestines, and torments them in a thousand ways; spreads an infectious odor of sulphur, of a goat, &c.; at other times, and this is particularly remarked in females, the evil spirit makes unhallowed proposals.

Some demonomaniacs are taken up into the air or transported to hell, where, full of terror, they watch the torments of the damned. Others believe themselves transformed into animals, trees, fruits, or reduced to cinders, and then, like the phoenix, believe themselves resuscitated and regenerated; some are surrounded with hideous reptiles and corpses; some again say they have sold their souls to the devil, and signed the compact with blood; they believe themselves eternally damned. There are those who say that they will never die; but, at the end of the world, be alone on the earth. Some are happier; they are protected by the devil, who teaches them the secret of making gold, predicts to them the future, unveils the mysteries of hell, and gives them the power of performing miracles; at their voice, the lightnings flash, the thunder roars, rain falls, the earth opens, and the dead come to life.

CASE LI. Madame C., a foreigner, forty-eight years of age,

* Falcot, *Du Suicide et de l'Hypochondrie*, 1 vol. in 8vo., 1822, p. 153, *et seq.*

† *Etudes cliniques sur la Démonologie, Annales Médico-Psychologiques*, May, 1843, p. 440, *et seq.*

was always lively and impressible. Educated amidst the most superstitious practices, and very ignorant, according to the usage of her country, she was subject, during six years, to an intermittent melancholy, which, after several attacks, presented a novel form. This lady, who for some time had given up all religious exercises, became filled with scruples, and thought herself damned. Haunted by this idea, for several days she refused all nourishment, and when brought to my establishment, had several crises of fury. In our first interview, she pronounced the following words with great volubility: "I am in hell, damned—while you are in Paradise." Then, becoming tranquil, she commenced weeping, complained of seeing devils, and of being surrounded with flames. "I am damned; my children are damned; save me!" Saying these words, she howled like a wild beast, beat her head against the walls, broke window-panes, and tore her clothes; asking incessantly for drink, as if devoured by an internal fire.

For three days she was calm, then the same ideas returned; with dishevelled hair, haggard eyes, and prolonged howlings, she bore a striking resemblance to one possessed. An abundant mucus escaped from her mouth, which she sometimes spat at the assistants; the terror and despair imprinted on her countenance indicated but too clearly the effect of these frightful visions. When her strait waistcoat was removed, she bruised her bosom with blows; and several times attempted to dash out her brains against the wall.

In the last month of her disease, her cries became so incessant that we were obliged to place her in a lonely apartment. There—squatted down, her body blue with the blows she continued to give herself; her eyes fixed, sunk, and bloodshot; her skin cadaverous, yellowish, and wrinkled; with a menacing air, a voice hoarse with crying that she was lost, damned, and that the devil possessed her, and tortured her, and prevented her from closing her eyes by his constant apparition—she presented a spectacle of the most frightful despair. At intervals, she would supplicate the keepers to save, and snatch her from her fate.

This horrible phantasmagoria would naturally affect all the functions. She soon refused all nourishment, and for three or four days together would not take any. During the last period

of her life, she remained for fifteen days without eating, and only drank occasionally a cup of coffee. This also she frequently rejected, saying that it burnt her, and had an abominable taste, which proceeded from the fetidness of her breath, which was really insupportable.

At length her eyes and nostrils became filled with a purulent mucus that indicated the fatal termination. In the last days of her existence, she proved how much the maladies of the nervous system may change the organization. Reduced to the last degree of marasma, she had so interlocked her limbs, and knotted herself together, that no efforts could replace her in a natural position. In this state of rigidity she expired, a prey to the same hallucinations, refusing drink, and often repeating that she did not wish to die.

We have treated of deranged persons who imagined that the devil had entered into them, and that they were surrounded with flames; of others at whom he made grimaces, and to whom he addressed menacing language. A young lady followed us incessantly, to tell us that all mankind was damned, and that we were all devils, for in these cases illusions often coincide with hallucinations.

With women, the apparitions of the foul fiend are associated with sexual approximation, which explains hysterical symptoms, erotomania, and nymphomania, so common to this sex. Facts of this kind are so numerous that we are perplexed in our attempt to make a selection.

CASE LII. There was, at Nantes, an unhappy woman who was tormented with a certain devil full of effrontery; this demon had appeared to her under a very handsome figure. Concealing his vile intentions, and making use of winning language, he had inspired her soul with favorable feelings towards him, and succeeded in subduing her will in entire obedience to his desires.

Her husband was a brave chevalier, who was entirely ignorant of this execrable intercourse, which continued for six years, at the end of which time, she became terrified, by the infamy of so much vileness, and by the fear of God, dreading at every moment lest his fearful judgments should fall upon her. Having made her way to the feet of a priest, and confessed her sin, she incessantly visited holy places, and asked assistance of the saints; but

no confession, no prayer, no almsgiving could bring her relief. Daily, the demon pursued her with his furious passion. At length the crime became notorious. It reached the ears of the husband, who looked on his wife with horror. In the mean while, St. Bernard and his suite arrived. The unhappy woman rushed to his feet, and amidst torrents of tears confessed her horrible sufferings, the reiterated insults of the demon to whom she was a prey, and the uselessness of all she had done by the priest's order; she added that her oppressor had warned her of the approach of the holy man, and had forbidden her, with the most dreadful menaces, to present herself before him; saying that it would serve no purpose, since the abbé, once gone, he, who had been her greatest friend, would become her most cruel persecutor. At this, the servant of God consoled her by words full of kindness, and promised her the assistance of Heaven; and, as night was then approaching, he desired her to return to him on the following day, and to put her trust in the Lord.

In the morning she returned, and communicated to the man of God the blasphemies and menaces which her incubus had addressed to her. "Have no fear," said St. Bernard, "of his menaces; but take my staff, and lay it in your bed; then let the demon touch you if he can." The woman did as she was desired, lay down in her bed fortified by making the sign of the cross, and placed the staff beside her. The incubus soon arrived, dared not approach the bed, but furiously threatened the poor creature that her punishment should commence so soon as the saint departed. The Sabbath approached; the man of God desired that all the community should be called to the church by the bishop's proclamation. Accordingly, on that day, a vast multitude assembled in the church. St. Bernard, followed by two bishops, Geoffrey of Chartres, and Briçon of Nantes, mounted the gallery, and desired that all the attendants should hold lighted tapers in their hands. Himself, the bishops, and other clergy having so done, he publicly exposed the unheard-of and audacious acts of the demon; then, aided by the prayers of all the faithful present, he publicly anathematized the unclean spirit, and forbade him, by the authority of Christ, ever to approach either that or any other woman. All the sacred tapers being then extinguished, the power of the demon departed with

their light. The unhappy woman communed after having confessed, and her enemy never dared reappear.*

CASE LIII. Jeanne Harvilliers, a native of Verberie, near Compeigne, accused of homicide and witchcraft, was brought before the magistrate. She confessed that, at her birth, her mother had offered her to Satan, and that, since the age of twelve, the devil, in the form of a great black man, clothed in black cloth, booted and spurred, having an invisible horse at the door, had visited her constantly. The peasantry loudly clamored for her death; but the judges caused inquiry to be made at Verberie, her birthplace, and at other villages where she had lived. It appeared that, thirty years before, she had been whipped for sorcery, and that her mother was burned for a witch.

She admitted these facts, and owned to having invoked Satan to remove a spell which she had laid on an enemy, which he refused to do. She finished by asking mercy and forgiveness. The judges were much embarrassed to know what punishment to award. Some were for burning; some for hanging. The former prevailed. She was burnt alive on the last day of April, 1578, on the prosecution of Claude d'Offai, king's counsel at Ribemont. After her condemnation, she owned to having used ointments that the devil had given her; said that she had attended the witch's sabbath; and had been united to Beelzebub. She said the devil gave no money, and concluded by accusing a shepherd and a slater of Senlis of sorcery.†

According to authors who have written on this subject, the object of Satan was to cause the commission of the greatest crimes, for which he made himself either man or woman.‡

Cœlius Aurelianus states, after Salimaque, the partisan of the doctrines of Hippocrates, that incubes appeared in Rome as a contagious disease, of which many died.§

* Vie de Saint Bernard, Collections des Mémoires relatifs à l'histoire de France, translated by M. Guizot. At that period, religion alone could remedy evils against which science was powerless.

† J. Garrinet, Histoire de la Magie en France, 1816, p. 133.

‡ Ibid.

§ Cœlius Aurelianus, chronic morb. liv. 1, chap. iii. de Incubone, Lyon, 1567. Horst. Dämonomanie, oder Geschichte des Glaubens an Zauberei und dämonische Wunder mit besonderer Berücksichtigung des Hexenprozesses seit den Zeiten Innocentiis viii. Frankf. 1828. Friedrich Litteraturgeschichte de path. und Ther. de psych. Krank. p. 127.

In our days, cohabitation with the devil is much rarer than it formerly was; amongst the many hundred insane who have come under our notice, we have not had one authentic case of the kind. Hallucinations of this nature have had more especially for their objects, angels, men whose attractions were heightened by imagination, and often the heads of the establishment. M. Macario has given several examples.

CASE LIV. Margu rite G. is a tall woman, fifty-nine years of age, thin and withered, with a laughing countenance. She has ever been devout and pious, passing all her leisure time in the church or churchyard, praying for the repose of sinners. She came to Mareville on the 7th of April, 1842.

This poor woman, at the crisis of her life, became deranged. She imbibed a hatred for her parents, believing that they sought to poison her; but happily, she said, for the prevention of their culpable design, three cur s, as pure as the sun, came to reside near her to keep guard over her. Whenever poisoned food was presented to her, they warned her not to eat it. These cur s watched her by turns. Her parents, perceiving that in consequence they could not succeed with the poison, sought infernal aid, and raised the demons against her, who, she added, pursued and tormented her night and day.

But God afflicts those only whom he loves. Four times in the day he inspired her with his grace—in the morning, at noon, at four in the afternoon, and on going to rest. Thus, when the demons appeared, she raised her hand, uttering the benediction, which drove off these malign spirits hastily; but immediately legions took their place to torment her. She repeated the benedictions, the demons fled; and in the constant repetition of this scene, the night was spent, so that she could not obtain any rest. At times, they were not infernal spirits who came to torment her; hideous corpses appeared in her chamber, spoke to her in mournful and sepulchral voices, and stretched out their arms to strike her; but Margu rite would make a noise, and then they disappeared in smoke. They would soon, however, come back; she would recommence her noise, and so on until dawn.

During the day she was more calm and tranquil. During the night she prayed for the appearance of the sun's rays. She then became drowsy, and in her sleep, God and the Blessed Virgin

appeared to her in dreams, exhorting her to patience and consoling her.*

The cases which we have related, prove that there are insane persons who believe they have sexual intercourse with the devil; but, in the greater number of instances, the figures are clothed in the human form.†

CASE LV. Madame B. is convinced that she is about to marry a noble and powerful man, who has all her sympathies. Preoccupied with this idea, she thinks nothing of her real husband. She tells me that she receives, nightly, visits from the angel Raphael, a handsome blonde, pale, and dressed in black, who speaks to her in the most gracious manner. The attendants quickly remove her mattress, as if to seek a man beneath.

CASE LVI. Mademoiselle R. sees persons to whom she speaks, and who address her. She is, moreover, constantly attended by her friend, whose love makes her the happiest of women. Ill-conditioned persons, whose aim may be understood, are constantly engaged in spreading disagreeable smells around her, and give her detestable hot dishes, fit to poison her. They beat her and bruise her arms. She frequently sees the people of the house with the head of a dog, a wolf, or of a rhinoceros. The figures are incessantly changing, or growing indistinct. She has a kind of ecstasy in which she sees angels. Esquirol, who examined her, fifteen years since, in concert with Alibert and ourselves, decided that she had hallucinations of all the senses, and illusions.

CASE LVII. Mademoiselle Z., aged seventeen, was brought to our house in consequence of a derangement caused by a love affair. Her symptoms appeared three days previously. Her countenance expresses the intoxication of happiness; her friend does not leave her; he follows her everywhere, and is prodigal of tender appellations; if he is about to depart she kneels, begs him to forgive her, and entreats him not to give her up to despair. She sees him in the clouds; he is crowned with roses, and smiles sweetly on her.

One of the most interesting scenes is, when she sings to her lover the romance of *la Folle*. So great is the interest excited that old patients, who have been for ten years in the asylum,

* Macario, *op. cit.*

† Jules Garrinet, *Histoire de la Magie en France*, p. 31.

group themselves around, and listen with evident pleasure. Never was the part of Nina played with more truth and talent. It is the only time for twenty years in which I have seen a case of amorous madness that would serve as a theatrical model. The symptoms which almost always accompany this form of insanity render exact imitation almost impossible.

In order to exhibit his tenderness, her lover brings her bouquets, and makes her inhale the most delicious perfumes. "See these roses!" she cries; "the room is filled with their fragrance." Her discourse and looks have nothing wandering; they are all addressed to the same person. Indeed, she is quite an object for study. So entirely are her thoughts concentrated, that it is difficult to obtain any words from her. Her excitement subsiding, she again hears the voice of him whom she loves. But her reason soon returned, the hallucinations ceased, and, after eight days of retirement, all the symptoms disappeared.

Nostalgia monomania occurs very seldom in lunatic asylums; but numerous examples are given by writers. In their delirium, the unhappy beings see their country, their fireside, their parents, and their friends; with smiling lips, and joy in their countenances, they converse with invisible beings, to whom they express all the pleasure they experience in seeing them.*

We attended a paralytic madman whose words were almost unintelligible, and who, at home, had transports of fury. So soon as he was separated from his family, he refused all kinds of nourishment; would not allow any one to come near him; and uttered horrible cries. For eight days he maintained a rigorous abstinence. Convinced that a return home would alone save him, we wrote to his wife. As soon as he saw her, he consented to take some broth, and that man, who had just before appeared dying, had strength enough to walk to the carriage, supported by only one person.

Hallucinations and illusions almost always accompany *calentura*, a febrile malady peculiar to mariners. In fact, the irresistible desire that leads them to leap into the sea is occasioned

* See Castelnau's *Considérations sur la Nostalgie*, Paris, 1806.—Andresse, *Dissert. inaug. psychica-nostalgiae, adumbratio pathologica*, Berol. Beauchamp.—*Mémoire de la Société Médic. d'émul.* Paris, 1798.—Pellegrini, *De Nostalgia*, in Orteschi, *Diario Medico*, t. iv. p. 372.

by the fact that that element appears to them like a plain of green turf enamelled with flowers; they are eager to tread the fertile, fresh, and lovely fields, in which their imagination paints the shade and perfume of the most delicious groves. On other occasions, it is to escape from painful ideas or fantastic apparitions that they try to quit the vessel.

The madness of drunkards is almost always united with hallucinations and illusions; the interest which attaches to this variety of insanity has tempted us to give it a special chapter, the more so as it may take on many different forms of madness.

Vampirism and lycanthropy, which, several centuries ago, assumed the form of an epidemic, had also for their epiphenomena hallucinations and illusions. The other varieties of monomania may present this symptom; but the species on which we have dwelt appear to be most frequent. We have said enough to prevent the necessity of entering more into detail.

RECAPITULATION.—Hallucinations seem to prefer the form of monomania; they are most easily detected in this kind of delirium. Hallucinations of hearing and of sight are most common; then follow those of touch, taste, and smell, which are much less common. They rarely exist alone.

Lypemania, demonology, erotomania, nostalgia, and calentura, frequently present the same combination.

Hallucinations in monomania are in accordance with the cause, the nature of the evil, and the character of the ideas and the passions exhibited by the individual.

Hallucinations of demonomania are common, and much more frequent than Esquirol believed; the incubus occurs in some cases of madness.

Sexual hallucinations arise from exaggerated hysteric symptoms, and, in a great many instances, are occasioned by uterine derangement.

Hallucinations have frequently put on the character of an epidemic in certain varieties of monomania.

Illusions often accompany hallucinations in monomania.

Hallucinations do not develop themselves with equal facility in all kinds of monomania.

CHAPTER VI.

ON HALLUCINATIONS IN STUPOR.

The greater number of persons affected with stupor have hallucinations and illusions—Symptomatology—Arrangement of hallucinations and illusions in some patients—Cases of stupor—Remarks on this malady—*Recapitulation.*

THERE are some lunatics, who, like statues, appear to comprehend nothing that is passing around them; with fixed eyes and gaping mouth, they might be taken for idiots. Georget has given the name of stupor to this particular kind of madness, which Esquirol looked on as a variety of dementia (acute dementia); and M. Baillarger as the highest degree of a variety of hypochondria.

M. Etoc, in an excellent dissertation which he published on this malady in 1833,* remarked that insane persons had hallucinations, but that they were confused and misty. M. Baillarger has given more circumstantial details relative to the errors of sensations observable in insane stupor.† According to this author, everything that surrounds them is transformed. They are a prey to all kinds of hallucinations and illusions; among others that they are inhabitants of a desert; that they live in a house of ill fame; that they reside in a foreign country; that they are condemned to the galleys or to prison. Some mistake a bath-house for hell; the baths for boats; a blister mark for the brand of a convict; lunatics for the dead revived, for prisoners, for prostitutes, for disguised soldiers, and women for men. Others see hideous and menacing faces; it seems to them that everybody is drunk. They perceive around them carriages laden with coffins, and their relations undergoing punishments; they

* De la Stupidité chez les Aliénés, in 4to. Paris, 1833.

† De l'état designé chez les aliénés sous le nom de stupidité, *Annales Méd. Psychol.*, Nos. 1 and 2, Paris, 1843.

see shadows, craters, fathomless abysses, and subterranean pit-falls.

Others, again, hear alarming words; they are menaced with death, and with flames; they hear insults; their beds are filled with noises of bells and drums; guns are fired around them; their friends struggle with enemies, and implore their aid. Some being interrogated on all the actions of their lives, reply that they hear the noise of a machine with which infants are tortured; their bodies are perforated with balls, and their blood flows on the earth; some one is on their breast, smothering them.

In this description, we must recognize the highest degree of melancholic monomania.

In the nine cases which the paper of M. Baillarger contains, hallucinations and illusions are distributed in the following manner:—

Hallucinations of hearing and sight	.	.	.	.	4
“ “ sight	.	.	.	.	2
“ “ smell	.	.	.	.	2
“ “ taste	.	.	.	.	1
“ “ touch	.	.	.	.	1
Illusions of hearing and sight	.	.	.	.	4
“ sight	.	.	.	.	4
“ taste	.	.	.	.	2
“ smell	.	.	.	.	1

The hallucinations were almost always mingled with illusions. In two cases, there were illusions only; in one, hallucinations occurred alone. None of these cases presented hallucinations and illusions of all the senses. In three out of six cases of stupor, Messrs. Aubanel and Thore have noticed hallucinations.

A number of actions apparently automatic, or without connection with exterior objects, were explained afterwards as due to the influence of hallucinations and illusions—another argument in favor of the opinion that the strangest acts performed by monomaniacs, and, above all, by maniacs, are always caused by a hallucination or an illusion.

CASE LVIII.—Mademoiselle R., aged thirty, a religious novice, entered the Salpêtrière on the 12th of July, 1842, under

the care of M. Mitivié. On his visit, he found the patient in the following state: She was standing, immovable; her countenance was sad and heavy; her eyes wide open and fixed: "I vainly endeavored," says the author, "to obtain a few words from her. It might be supposed that she either did not hear, or did not comprehend what I said. She refused food. Her eyes were often slowly and mechanically turned towards the door; on placing her in bed, she recommenced the same action. She appeared to pay no attention to what was passing around her.

"Towards the close of the month, a remarkable change took place; she spoke long, and with facility; her countenance became animated, and her ideas sparkling. There was no longer occasion to interrogate her; she took the lead in questioning. Yesterday she was visited by the Sisters of St. Antoine's Hospital, who, she said, had been very useful in giving clearness to her ideas. From that time her cure was completed.

"The treatment was baths, a douche, and occupation. The following is the account Mademoiselle R. gave me of her intellectual state during her malady:—

"She had no idea of being in a hospital; the women who surrounded her she imagined to be disguised soldiers (a very common illusion with women, and which is only a symptom of uterine excitability). When she was taken to the bath, in which were several other patients, she attempted to drown herself to escape the violence of the imaginary soldiers. All the faces she saw were hideous and menacing; it seemed as if everybody was intoxicated. She thought that Paris was given up to fire and slaughter, and that all the nuns were strangled. Every instant she expected a similar fate. She thought the floor concealed a vast trap, into which she feared to fall. The noise which was made in scrubbing the boards became to her that of a saw which they were using to raze the house; she dreaded to see a vast fire burst out. Of all that she heard, she could only remember these words, '*We must kill her, we must burn her,*' etc. She had a constant buzzing in her ears, which prevented her hearing what was said. A low voice asked her the particulars of her life, and she replied to it; she refused to eat, fearing she would be poisoned.

"Mademoiselle R. had short lucid intervals; but she soon fell back into stupor; she seemed to have a bandage over her

eyes. She believed that her cure was effected by a cold water douche, which acted so powerfully as to make her cry out.

“She subsequently described the state from which she had recovered with considerable force of expression. ‘She could not compare it,’ she said, ‘to anything but a bad dream.’”

CASE LIX.—M. B., twenty-five years of age, principal in a government office, was brought to Charenton on the 12th of August, 1833.

On two different occasions he had been attacked with paroxysms of mental alienation. The first symptoms of the last attack appeared to be those of violent frenzy. On entering, M. B. was pale; his eyes fixed; his countenance had lost all expression, and denoted profound stupor. He remained the entire day in one place perfectly dumb, and appeared indifferent to all that surrounded him. Memory seemed entirely gone. His stupor was such that we were obliged to force him to eat; and he was so unclean that we were forced to substitute a long linen blouse for his clothes.

A blister on the nape of the neck produced favorable results; and towards the end of December he was completely cured.

The state in which M. B. remained, during three months, can be best described by comparing it to a long dream. He said that everything around him was transformed. He believed in a universal annihilation. The ground trembled and opened under his feet; every moment he felt on the point of being engulfed in its fathomless abysses. When he held on to persons near to him, it was in order to prevent their falling down the precipices, that resembled the craters of volcanoes. M. B. took the bath-room for hell (for which reason he resisted entering it), and the baths for boats. He thought that all who were with him were drowning. It seemed to him that his blood had never ceased to flow on the ground since he was bled. The blister which was placed on his neck was the brand of a convict, and he thought himself disgraced forever by this mark of infamy. He could not understand who all the strange people were by whom he was surrounded, but finally concluded that they were resuscitated corpses. He saw his brother in the midst of torments; and heard incessantly the cries of his parents who were being strangled, and who implored his aid. Above all was heard the voice of his uncle, who was his benefactor. Every shriek was a dagger to

him. Fire-arms were discharged all around him; balls pierced him through without harming him, but killed other persons. In his mind all was chaos, confusion, destruction. He no longer distinguished day and night; months seemed years; he accused himself of all the evil that was done, and therefore attempted several times to destroy himself.

The memoir of M. Baillarger contains a number of instances of stupor; but we fear that this physician has confounded the state of immobility, very frequent in hypochondriacs, with real stupor; and that, with him, the appearance has, in some cases, been taken for the reality. In this case, he has only followed the example of many estimable men, who, in their works on typhoid fever, rank with that grievous complaint certain morbid states that have only a delusive appearance of analogy to it. With this exception, M. Baillarger's work has thrown a new light on this form of mental disease, and shown that this malady is principally characterized by numerous hallucinations and illusions, which form an imaginary world for the patient.

Dr. Delasiauve* opposes the opinion of M. Baillarger, and considers stupor as a peculiar state. According to him, hallucinations are a consequence of stupor, the result of obtuseness of the intellect, and not the result of melancholic preoccupation.

In the article "Stupor," contained in the *Supplément au Dictionnaire des Dictionnaires de Médecine*, we have observed that the malady, like sleep, can have two different states, the one characterized by a complete suspension of the mind, and the other by the existence of dreams.

RECAPITULATION.—Stupor, successively considered as a new state, a variety of madness, and the highest degree of a variety of hypochondria, is almost always accompanied by hallucinations and illusions.

In the cases cited, hallucinations and illusions were constantly observed; most generally they were combined. In three cases, one alone existed.

The most usual form was that which occurred with derangement of the organs of sight and hearing.

In almost all the examples furnished, the conduct, actions, and

* Du diagnostic différentielle de la Lypémanie, published in the *Annales Médico-Psychologiques*, Juillet, 1851.

whimsicalities of the afflicted were explained by hallucinations or illusions.

The errors of the senses, so numerous and of such varied character, to which these insane persons are subject, create for them a special and imaginary world.

CHAPTER VII.

ON HALLUCINATIONS IN MANIA.

On the frequency of hallucinations in mania—Why?—Abstract of hallucinations in mania—Cases—Observations on the inclination to steal—Progress of hallucinations—Hallucinations may be symptomatic—Remarks on the influence of the sexual organs—Hallucinations in puerperal mania—Effects of hallucinations and illusions on maniacs—*Recapitulation.*

THE rapidity with which thoughts, recollections, and objects succeed each other in the mind of the maniac; the difficulty he finds in making comparisons, and fixing his attention, must powerfully unite to favor the production of hallucinations and illusions.

This combination is, therefore, very usual in mania. Messrs. Aubanel and Thore have computed that 54 out of 181 maniacs had hallucinations. In the cases they noticed,

Illusions of	sight	occurred	9 times.
“	hearing	“	7 “
Hallucinations of	hearing	“	23 “
“	sight	“	21 “
“	taste	“	5 “
“	touch	“	2 “
“	smell	“	1 time.
“	the internals	“	2 times.

None of these were cases of hallucination of all the senses. These physicians truly remark that the number must be greater, since many hallucinations escape notice in the midst of maniacal excitement, and by consequence of the other disturbances in the midst of which they exist.

Of the maniacs in our establishment at our last census,

- | | |
|---|---|
| 2 | had hallucinations of hearing and sight. |
| 3 | “ “ hearing. |
| 2 | “ “ sight, and illusions of the same sense. |

It will be perceived that all our maniacs had either illusions or hallucinations. Although we cannot draw conclusions from so small a number, yet incessant observation authorizes us to believe that the proportion is considerable.

CASE LX.—M. P., aged thirty-nine, tall, fair-skinned, with a highly developed muscular system, and a temperament lymphatic-sanguine, was remarkable for a large and high forehead, and intelligent countenance. He spoke several languages. His aptitude in business gained him a well-merited reputation; his only fault being an excessive confidence in his talents, and a belief that he could do anything.

For twenty years, he managed one of the first houses of business in his native city with so much success that the principal retired on a large fortune, leaving him to direct the establishment. All thought that he had obtained the summit of his desires, when it became evident that his conduct was no longer the same; he entered into commercial speculations which differed greatly from those he carried on as an equal partner with his former principal, and employed in them considerable sums. These speculations, which put a stop to the chance of making a rapid fortune, were not conducted with the talent which he had heretofore exhibited. Warm discussions took place between the two merchants, and they agreed finally that neither should act separately. Notwithstanding this solemn promise, Mr. P. continued to act on his own account, alleging in his justification that he was sure of his game, and would return capital and interest.

Here we may introduce a highly interesting observation. It frequently happens that a man noted for probity and integrity becomes dishonest, embezzles, and robs; then there is wonder and indignation; and the reprehensible acts are punished. The unhappy being has undoubtedly expiated in a prison the fault of a disease. Facts of this nature have so often been presented to us, that we would call the special attention of magistrates to this form of derangement. A patient was recommended to us by Dr. Ollivier d'Angers; it was necessary to ascertain whether he

was really insane, for, in examining his accounts, there was found a defalcation of 10,000 francs. His family, much alarmed, hastened to indemnify the plaintiffs. An examination of two months left us no doubt on the subject; it was a case of insanity, with paralysis. The embezzlements took place during the growth of the disease. C., during his employ in a banking-house, had a tremendous fall, and struck his head; but he was able to resume his occupation. On proving the accounts, a deficit of several thousand francs was discovered; on account of his capacity and probity the prosecution was discontinued; he was dismissed. Sometime afterwards he was placed under my care. I observed a general paralysis, without other derangement of the faculties than a weakness of memory; his one fixed idea was to return to his situation, where he said he was expected. As in the preceding case, all that occurred during the growth of the disease had faded from his remembrance. The man is still moving about; but his mind is irrevocably destroyed.

Thus, when a man whose conduct has always been irreproachable, changes his habits and commits eccentric and reprehensible acts, he should be carefully watched, never lost sight of; and often, at the end of a few months, more or less, a mental derangement will appear, which, in most cases, exhibits itself in insanity accompanied by general paralysis.

The merchant who patronized Mr. P. was much surprised at his conduct. But, as he was under great obligations to him, and had taken due precaution to ward off any unfavorable result, he contented himself with watching him. The mystery was soon explained; Mr. P. was seized with a violent attack of mania, that lasted fifteen days. His recovery was rapid, and apparently entire; one only of his near kinsmen, who watched him closely, observed that his ideas were neither so clear nor forcible as formerly, whilst his self-esteem was augmented.

Mr. P. returned to his business, without resigning his hazardous speculations. More than once they must have caused him bitter regret. Probably, he was himself conscious of the change in his intellectual powers, and was much affected by the circumstance, for a fresh and more violent attack came on towards the close of September, the description of which, as given by his relative, will never be effaced from my mind.

“I was,” said he, “alone in the country with Mr. P. and his wife, when the attack came on; our house was far from any habitation. For several hours he wandered about restlessly, opening and shutting doors violently; every instant added to his fury. Suddenly, he exclaimed that he was God. ‘Kneel down!’ he continued, in a terrible voice, and with an inflamed countenance. ‘I will, I obey, because I know it is God who commands.’ ‘That is well, get up. Now lie down on the bed, that I may operate on you.’ He then passed his hands over my entire person, tickling the soles of my feet. If I moved, he said: ‘You have no patience; I must begin again.’ I took care not to exhibit any signs of fear, and to all his commands, I replied: ‘I obey, since God ordains it.’

“This frightful scene lasted for four hours. Flight was impossible, for he had taken care to close all the doors; besides which, he was too strong for me. At length the crisis arrived: ‘I must kill you!’ he cried, in accents of fury which it is impossible to describe. It was no longer time to temporize. I sprang up and grappled him. The struggle was terrible. He bit me till my blood flowed in torrents; and roared out in his rage, calling me Satan. My strength began to fail; I was on the point of yielding to the power of a furious madman; but an idea struck me as by inspiration. ‘My friend,’ said I, ‘God commands me to obey you; but let me place robes around you, in order to render you the homage that is your due.’

“The words were hardly pronounced, when he unclasped his hold, became calm, and assisted in the execution of the idea that had so happily occurred to me. I bound him with cords, napkins, and sheets, with the aid of his wife, whom also he would have sacrificed. Thus situated, he tried to rise; when, comprehending that he was bound, his transports of fury were so violent, that, if several men had not run to our assistance, the results would have been dreadful.”

When Mr. P. was brought to my establishment, he still bore the marks of the struggle he had maintained. I had him put into a bath, where he remained for eight hours, receiving a constant flow of water on his head—a method which I employ very successfully in such cases. Occasionally, he was calm; then he declared he was God, Jesus Christ, or an emperor, and that we

were all devils. He saw before him heaps of gold and precious stones, which he lavished on all around him.

During the night, he had a fit of frenzy, which was exhibited by howlings. With his feet and elbows, he demolished everything in his room. He was completely out of his mind. In his lucid intervals, he said that he had fought with persons who were throwing shovelsfull of earth on his head.

The words *king*, *queen*, and *guillotine*, occurred often in his ravings, without our being able to bring them into any connection.

Five days afterwards, he struck one of the keepers with an iron bar that he had torn from the window-frame. He afterwards explained this act by saying that a voice had revealed to him that he could raise the dead; he had, therefore, intended to kill the man, cut off his head, and then revive him. He constantly saw lions, leopards, and chameleons, of which he gave vivid descriptions.

As his malady increased, he ceased using the French tongue, which he spoke without accent, and with as much purity as his own. All his soliloquies were in English. It is a peculiarity, already pointed out, and which our experience has confirmed, that the insane, during their delirium, always return to the use of their native tongue, although it is sometimes less familiar to them than that of the country in which they reside.

Mr. P. frequently imitated the sound of trumpets. At such times, he thought he was hunting lions and leopards. When he killed them, he uttered cries of joy. At other times, his walls were tapestried with gold, and covered with precious stones. The persons about him changed their identity, and he spoke to them in accordance with his conception of their character. He addressed them with clearness, relative to events with which they were acquainted. At times, he imagined he was increasing in height, and in order to avoid reaching the ceiling, he doubled himself up to but half his size.

These hallucinations and illusions continued uninterruptedly for two months. His appetite was good, his countenance underwent no alteration, his eye was always bright and intelligent. But he then began to show signs of failing, his limbs fell away; and it became evident that he would sink under the seve-

urity of the disease. In the third month of his residence in my establishment his speech became thick and embarrassed; every symptom of congestion of the brain was developed; and two days after, he expired in a state of coma.

How could so powerful an organization pay a fatal tribute to insanity! This question was at length solved. We learned that a marriage, contracted against the consent of his parents and friends, had been a fruitful source of disagreement and vexation. The cruel death of a near relative, who was massacred at Rome by an ignorant and furious mob, by whom he was accused, during a cholera epidemic, of poisoning children, had also been a subject of much grief to him; for, with men of his temperament, the impossibility of revenge is a great torment.

Hallucinations may, with maniacs, be exhibited at the commencement of the malady, may precede it, may coexist with and cease with it, or they may exist after it.

Those of hearing and sight most frequently coexist with it.

Sometimes the one replaces the other.

Very frequently they are accompanied by illusions.

It sometimes happens that illusions are transformed into hallucinations, and *vice versa*. A maniac thinks that all the persons who approach him are frightful animals; then, by a process natural to man, he detaches the image from the idea, places it before his eyes, and, frightened at his own creation, howls, and engages in furious combats with the imaginary animal. At other times these maniacs, after thinking they recognize acquaintances in strangers, see those persons before them, speak to them, and receive answers. These changes are observable in other forms of mental aberration.

Hallucinations, like mental diseases, may be symptomatic. A woman was attacked with a violent complaint in the intestines; she became deranged, wept, sang, and talked incoherently. In the midst of her delirium, she thought she saw large fish in the yard, for which she angled. At times, she exhibited much fear, believing these fish were about to eat her. In proportion as the intestinal affection diminished, these ideas began to decrease, and when she quitted us, she was entirely cured.

Hallucinations and illusions may occasion dissoluteness of an extraordinary character.

CASE LXI. Mademoiselle O. had been remarkable for her

excellent judgment, so much so as to be constantly consulted by her friends. This fact, which was attested by a number of persons very capable of appreciating her mind, proved to me that, if the absence of judgment be one of the distinctive characteristics of insanity, the rule is not without exception. Who does not remember the case of a man, whose powerful mind assisted in maintaining the peace of the world, and yet, who fell a victim to insanity in the full vigor of manhood.

The first symptoms of her disease were manifested by a kind of presentiment. She begged her friends to place her in a certain establishment, which she named, in case she went mad. The request surprised them much, for at this time she conversed rationally, and had exhibited no singularity of conduct.

Mademoiselle O. soon thought she heard voices insulting her. They threatened to cut her into four parts, to make mince-meat of her, and to devour her. These voices desired her to swallow everything. Obedient to this order, she successively introduced into her stomach, earrings, pins, mittens, and would have swallowed a set of dominoes, if, suspecting her intention, they had not been taken from her. This lady either laughed when she saw herself the object of our notice, or flew into a rage; she struck, and attempted to scratch us, and said we were all devils. Her incoherent discourse proved the disorder of her faculties. She was being sought for in order to be taken to China; devils maltreated her; we were Messieurs So and So; then we changed into bandits and villains. By a sudden and incomprehensible transition, these wild fancies disappeared as though blown away by the wind, and a sensible, instructive conversation struck every one with astonishment, so incomprehensible was so rapid a change.

This young lady also exhibited a perversion of cutaneous sensitiveness, which made her take pleasure in picking off her skin. This is a symptom we have often noticed with the insane, especially hypochondriacs. This mania was carried to such a length that we often counted as many as twelve large sores on different parts of her body.

Hard work and fatigue, with certain changes in the physical functions which occur in middle life, appear to have caused the mental malady of this lady.

There were times when she was convinced that she grew thin

and shrank visibly, although she was enormously stout. Once she entreated a lady to put her into her umbrella or her hat that she might be more easily moved. At other times, she fancied herself metamorphosed into a cat or a dog, and imitated, for hours together, the cries of the different animals.

These illusions were replaced by another that lasted some time. She complained that every one accused her of being a man. Though prior to her derangement she was extremely chaste and correct in every particular, she became most revoltingly immodest.

It has been said that the generative instinct has its seat in the brain; but how does it happen that this organ should be aroused at the moment its functions are about to cease? According to a law of physiology, ought not long inaction to induce atrophy? Another reflection also arises: Why is it that females who have been well brought up, use gross words and commit immodest actions; whilst those of loose morals appear reserved? The reply, it appears to us, may be found in the organization. An instinct may be repressed by education and religion; but never destroyed.

She remained for an entire year in this state of mania; a prey to continual hallucinations and illusions. At one time she saw devils and heard voices; then she was visited by strangers and by friends; poisoned food was served up for her; her apartment was filled with bad odors, or a dreadful noise was made to prevent her sleeping. Sometimes she pretended that we had beaten her, and showed the sores she had made in tearing off her skin. Sometimes she thought herself the Duchess de Berri, and that she had a little son. At such times, she would seek her child everywhere, and thought she saw him in every object which met her eye.

After this period, we remarked that she became calmer, and had prolonged lucid intervals. She was permitted to descend to the garden. Soon her reason was entirely restored. It has been asserted that, after such prolonged attacks, the intellectual faculties are always somewhat impaired. Mademoiselle O. was an exception to this rule; for she passed entire days with us, either engaged in conversation, or in giving instruction to my children. The clearness of her explanations, the facility with which she selected examples, and the excellence of her

method, daily excited our surprise. Her memory was prodigious; nothing had been forgotten during the long night of her malady. For ten entire days, this miraculous resurrection was sustained; but by degrees her brain was again filled with absurd and singular ideas. She would stop in the midst of the most sensible conversation to tell us that she was not a Chinese, that she had never been to Africa, and that she had not cut any one's throat. Her disorder recurred in all its intensity; and from this relapse until her death, which occurred four months afterwards, she had intermitting periods of calm and madness. In her paroxysms, she would undress to show that her back had been changed; that she was an animal, or that she was Mademoiselle B., one of the boarders, or rather to prove the contrary, in a manner similar to those ancient rhetoricians, who maintained the *pro* and *con* of a given proposition. Another peculiarity of this derangement is, that Mademoiselle O. frequently wrote letters in the midst of the most incoherent discourse, without introducing one word that could betray the state of her mind, a circumstance which, on an inquest, would have been adduced as proof of the soundness of her judgment.

There is a variety of mania to which circumstances have given the name of *puerperal mania*, or the madness of women during childbed confinement. The strangest hallucinations of sight and hearing throw the patient into inexpressible agitation, and by turns they endure all the tortures of the fear of death, and of poisoning, and all the agonies of despair.*

M. Esquirol, who has published an excellent treatise on this subject, estimates the number of women who are attacked with this mania to be seven per cent. of all cases of derangement—an estimate which appears to us to require reconsideration. He has not directed attention to the phenomenon of hallucinations and illusions, which Mr. Morel, on the contrary, considers frequent. He, however, relates four cases in which there was a combination of these two symptoms.

In an article published by us on the Insanity of Women in Childbed,† we have noticed hallucinations, and have shown those of hearing to be very common. The women hear voices

* Morel, *Mémoire sur la Manie des Femmes en couches*, Paris, 1842.

† *Bibliothèque des Médecins Praticiens*, t. ix. p. 472.

ringing in their ears. In some unhappy cases, these voices impel them to commit suicide. Out of 111 cases of puerperal madness, collected in Bedlam, 32 had a tendency to suicide.

Hallucinations and illusions in maniacs occasion resolutions and actions, which are incomprehensible at first sight, but to which a deeper knowledge of these two states almost always furnish a natural explanation. A madman looks fiercely at you; he is about to spring upon you and to beat you. He acts thus because an illusion has changed your appearance into that of an enemy; or he thinks that you are making grimaces at him, or insulting him. Here is one who springs out of the window, because he thinks that the street is on a level with his room, or that he is stepping into a garden filled with fruits and flowers. Another throws his bread into the stream, or crushes it beneath his feet, to make it more tender, and to give it another flavor.

Many maniacs refuse food on their entrance into a hospital, believing it to be poisoned. Some look extatically on the sky, because they conceive the clouds to be of gold, or to represent knights and palaces. One of our patients turned continually on his heel; we learned that he was an old engineer for many years in the establishment of Dr. Blanche, who, by means of rotary machinery, raised water to an immense height.

There are others who see animals, insects, or brilliant colors, on their clothes, or in their straw. The slightest noises occasion a variety of impressions; voices threaten, cannon are fired, or concerts are performed. These false sensations often occasion reprehensible or dangerous actions. Some maniacs kill, because they see the devil before them; others die of hunger, burn or mutilate themselves, in obedience to a command. Facts of this kind are numerous. It is very difficult to trace them to their real causes, from the agitation and irascibility of the patient, and from the impossibility of obtaining an answer to any question. These eccentricities arise from hallucinations and illusions.

RECAPITULATION.—Mania is a form of madness which is often combined with hallucinations and illusions. The union of these two symptoms has struck us as more common in mania than in other forms of insanity.

False impressions may be exhibited at the commencement

of mania, during its progress, and at its close, or they may replace it.

Hallucination and illusion may be the causes of mania, which takes their place, and of which it is then but the transformation.

Of all hallucinations and illusions, those of hearing and sight are the most common; they are very frequently combined, may exist singly, or may replace each other.

Illusions are sometimes transformed into hallucinations, and *vice versa*.

Hallucinations, most usually primitive in mania, are sometimes symptomatic.

Puerperal mania is frequently combined with hallucinations and illusions, which considerably augment the sickness.

The hallucinations and illusions of maniacs occasion a multitude of singular resolutions, and lead to actions of an injurious and dangerous character.

It is often difficult to prove the hallucinations and illusions of maniacs, especially in a large establishment, in consequence of their perturbation and the versatility of their ideas; but prolonged and attentive observation leaves no doubt on the mind that both of these morbid states are developed among the greater number of these afflicted beings.

CHAPTER VIII.

OF HALLUCINATIONS IN DEMENTIA.

SECTION I.—Hallucinations more frequent in dementia than is generally supposed—To what may the fact be attributed—Division of dementia into monomaniac and maniac, complete and senile—Abstract of hallucinations in dementia—Case of monomaniac dementia—Case of maniac dementia—Difficulty of distinguishing the shades of difference—Hallucinations may be of an intermittent character—Case of complete dementia—Case of senile dementia—*Recapitulation.*

SECTION II.—Hallucinations exist in dementia with general paralysis—Abstract—Cases—*Recapitulation.*

SECTION III.—Hallucinations viewed in relation to imbecility, idiotism, and cretinism—They may exist in the first, but they are never observed in the last two—*Recapitulation.*

SECT. I.—OF HALLUCINATIONS IN DEMENTIA.

IF the meaning of the word *dementia* were restricted to the definition at present generally accorded to it, it is certain that the insane comprised in this category would rarely exhibit the phenomena of hallucinations and illusions. But from the stage at which the intellectual faculties begin to fail, to the period of their complete obliteration, the degrees are infinite.

There are some deranged persons who have but a momentary wandering, and who resume conversation, as if no hiatus had occurred in their minds. With such, the signs of dementia only exhibit themselves at intervals more or less distant. Frequently—and this fact has more particularly engaged our attention—we find in dementia the maniac and monomaniac types, so that we can establish the following classification; *monomaniac* dementia, *maniac* dementia, *complete* dementia, to which must be added *senile* dementia. This distinction appears to us of sufficient importance to be made hereafter the subject of a special work.

In considering dementia under this new aspect, it will not

excite surprise, that our experience differs materially from that of Messrs. Aubanel and Thore. Thus, whilst these physicians encountered only one case of hallucinations, in 45 of dementia; we have observed 16 cases out of 21 in which hallucinations and illusions existed. The combination was as follows:—

Hallucinations of hearing and sight	.	8 times.
“ “ of hearing and touch	.	3 “
“ “ of hearing	. . .	3 “
Illusions of sight	. . .	2 “
Neither hallucinations nor illusions	.	5 “

CASE LXII. Mademoiselle C., seventy-two years of age, did not show any symptoms of derangement of mind until her seventy-first year. At that period, instead of leading a sedentary life, according to her usual habits, she travelled continually. Her family, being unable to persuade her to remain quiet, brought her to my establishment. This lady then fancied that some treacherous person had secured her papers; that she was his victim; that, to wrong her, he had forged her signature; and that his object was to obtain her property. In this accusation she included three other persons. Her discourse was rambling, nor did she recollect what she had said. Her memory was weakened, but she often spoke with clearness. This state lasted for entire days.

On interrogating her, we found that, for several months past, she had seen in the evening, and particularly in the night, persons around her bed, who, besides making noises, held conversations that she did not understand. “When I was in the country,” she would say, “I was followed or accompanied by men of consequence, who sometimes disappeared, sometimes rode in cabriolets. I very often met an officer from the castle, who appeared as soon as I got into the street; his mission was to protect me.” She replied to all questions so rationally, that the examining magistrates would have been embarrassed if she had not returned to the subject of the traitors, amongst whom she accused several honorable persons. As soon as the magistrates were gone, she assured us that it was a plot, stating that they were disguised, but that she had recognized them.

On some days, this lady, whose recollection of names and

persons was so good, and who replied so rationally to all the questions addressed to her, entirely lost her reason. She thought that the king paid her board; that I had created a double, and was not myself; but after a few minutes, she did not recollect what she had said. Amidst her greatest wanderings, she always maintained the idea that she had been conducted to my house by an individual under a false name, and that this imprisonment had no other object than to deprive her of her property.

Mademoiselle C. often spoke in the night to imaginary persons. Sometimes she replied in a friendly or respectful manner; at others, she used insulting language. One morning she assured me that one of the boarders, Madame D., had been to see her in the middle of the night (each one was locked in her own room) to tell her that she was the Goddess of Folly, which was acknowledged throughout the country. Then her ideas changing, she fancied that the portrait of Fate was being painted; that she was Madame Georges, that I ought to let her out to unmask the evil-doers. All this was pronounced in a low and confidential tone, in order to prevent the supposed persons from hearing her.

For two years, the condition of Mademoiselle C. did not alter; she continued to believe herself the victim of treachery, and said that several persons had committed faults for which she was shut up. Almost daily she begged me to allow her to go to church, but her intention was to escape. Whenever she was asked details relative to her business or concerning her acquaintances, she replied correctly, and her memory, although weakened in many points, had great tenacity for the names and characters of those whom she had not seen for many years. This lady died at the age of eighty, having the same hallucinations, without any augmentation of her insanity, and preserving great firmness of character.

There are some persons affected with dementia, who are very little influenced by external impressions; their intermediate ideas are gone; their memory is impaired; but they can, nevertheless, engage in and follow, for the moment, a conversation. A young lady in this condition, was attacked with hallucinations. She thought that her brother, who had been several years deceased, lived in one of the rooms of the establishment; she heard him sigh, and utter lamentations. Convinced that some persons were

beating and desirous of killing him, she became agitated, ran from right to left, called him, and uttered cries. At night, she saw people with whom she quarrelled, and who gave her blows; in order to defend herself, and prevent their coming in contact with her, she never undressed. This lady declared that bad smells were spread around her, and that her food was poisoned; she then refused nourishment, ate dry bread, and drank only water.

Very often, on questioning her, she would either not reply at all, or talk incoherently, without any regard to the questions asked.

The *monomaniac* form of hallucination may continue to a very advanced stage of the disease. Madame M., aged eighty-one, has lost her memory; she no longer recognizes her children; her past and present life is a blank. During the four years that she has passed in the establishment, one hallucination has been her torment. Her husband, who died six years previously, is ever present with her; but he is not above one foot in height; he appears to her as a soul. He wanders on the walls, on the roof, in the street; he calls to her, and complains of cold, because he is naked and hungry. She replies with sighs, shrieks, and howlings; desires to have brandy, soup, and clothes brought. Almost incapable of walking, she endeavors to get to the courtyard, where he tells her to come. Sometimes he shows himself as a head to which wings are attached. We have already spoken of this lady in another chapter.

Dementia often exhibits itself in a *maniacal* form; and it is sometimes very difficult to discover the shades of difference which separate the two states. A person may appear maniacal who has already advanced one step into dementia; another appears demented, who, as yet, is only maniacal. As the malady progresses, the diagnosis does not long remain doubtful; but the *statu quo* condition may last a considerable time, and the difficulty is then very great.

CASE LXIII. M. B., a well-known artist, and one who has acquired a well-merited celebrity, has for fifteen years been subject to a maniacal delirium which has passed into dementia. Frequently set at liberty, his excitement becomes decided and even dangerous, whenever any great public event occurs. The intellectual disorder is then manifested by hallucinations of smell

and taste; he imagines that he is obliged to inhale infectious odors; that some one is trying to injure and poison him. He becomes very suspicious, and shuts himself up in his room. He goes the rounds with his sabre, searches in the wardrobes, and under the beds, and threatens to kill twelve or fifteen hundred persons. He also believes that he is followed by strangers, who cause all the evils he suffers.

When tranquil, he speaks of his art, and it is then a real pleasure to listen to him, for his conversation, full of interest, is interspersed with curious anecdotes. His letters on the subject, although very long, exhibit no confusion of ideas. But when the paroxysm comes on, which occurs at indefinite periods, his conversation is incoherent. He is an elector, he must go and vote; he is a proprietor; they have no right to confine him. He is imprisoned because he quarrelled with a literary man, which he explained to the magistrates. Foreigners did all the harm; they were preferred to the French. He had written works which ought to insure the gratitude of the country. He then talks of the King of Prussia, and on many other subjects having no connection with his present state. His memory is weakened. During the paroxysm he sees individuals, and hears voices that threaten him; objects are transformed; he is terrified. By degrees these symptoms abate; he becomes rational; draws, paints, plays the violin, and talks well. For eleven years this state has continued. Latterly, he plays all night, and dances with the company. His hallucinations continue.

CASE LXIV.—Madame Z., aged fifty, deranged for ten years, believes herself invested with the functions of inspector-general; her discourse is generally unconnected, especially when she talks long. This lady carries her head high, speaks sententiously, and in Italian. Sometimes she gets into a rage, because the telegraphs act in a manner tending to degrade her, and send her fumigations that she wishes to avoid. She complains that she is beaten, which adds to her anger, when fresh attempts at violence recall the old ones. By means of acoustics, her ears are assailed with filth and insults of all kinds. At times, Madame Z. dresses herself in a very absurd style; her manner is theatrical. She is intrusted with the highest functions; exerts an active surveillance; gives in reports of all she observes. If

she sees anything blameworthy, she gets into a violent passion, and abuses and threatens; her countenance expresses the excitement which transports her.

During the ten years that she has been under my charge, her maniacal acts are always the same; and she often explains them plausibly. In the middle of the night, and even in the day, her voice rings through the house; in a dogmatic tone she addresses discourses to beings with whom she is in the country, and speaks with them on the sciences. They are professors and learned men who reply to her.

One of her principal hallucinations is the belief that persons get into her chamber through the walls, the windows, and the doors, and talk and act obscenely. She insists that jugglers make use of physics and chemistry to torture her. She often entreats me to save her from the emmenagogues that the jugglers make her take. This lady has also illusions of the sight; figures and objects are transformed, or assume an unnatural aspect or color. The insanity has increased, but hallucinations and illusions still exist (October, 1851).

Dubuisson reports, in his work, the case of a demented person who, during sixteen years, at the vernal and autumnal equinox, and during the summer and winter solstice, shrieked night and day, tore his bedclothes, his sheets, and his mattress, because he imagined he was covered with serpents and vipers. These paroxysms lasted from fifteen to twenty days.*

In *complete* or entire dementia, when the memory is almost gone, when there remain no passions, no desires, and the patients obey their keepers like children, hallucinations are still produced.

CASE LXV.—M. C., sixty-three years of age, had always a weak intellect, but was often obstinate. His children were obliged to leave him. Having reached the last stage of dementia, no longer recognizing any one, he was brought to my establishment, because every night, at bedtime, he was seized with an extreme terror at the sight of murderers coming to kill him. During the existence of this idea, he called out incessantly to the assassin, to the police, for help, and fought as though to

* Des Vesanies, ou Maladies Mentales, p. 188, Paris, 1816.

defend himself. This lasted for several months, and some days before his death, the same hallucination came to torment him.

For ten years we had a lady under our care, with whom it was impossible to hold any communication because she fell into a rage whenever she was approached, and talked wildly and incessantly. Every night she held disputes with persons who contradicted and insulted her; her quarrels were extremely violent, and lasted for hours. All the phases of the scene may be imagined.

Senile dementia, which is only a variety of this kind, is also sometimes accompanied by hallucinations. We knew an old lady, aged eighty-two, who, from time to time, was subject to a very singular false impression. This lady, whose chamber looked on to a large white wall, told us how agreeably she was occupied in seeing several thousand persons coming down the wall to attend a *fête*. These persons wore ball-dresses; they were men, women, and children. She uttered exclamations of joy and surprise at their number, the variety of their costumes, and the rapidity with which they went down to the third story below. By degrees the promenaders diminished; she only saw a few scattered groups; and at length all disappeared. We have since noticed similar cases in very aged women.

RECAPITULATION.—Dementia is frequently combined with hallucinations and illusions.

The nature of dementia would appear at first sight to render this combination less frequent; but on studying more attentively this form of derangement, we are convinced that it has different degrees of development, amongst which monomania and mania play an important part. The duration of these hallucinations may be prolonged for years, because there are varieties of dementia that remain stationary for a length of time.

Hallucinations may be exhibited in dementia, as in other forms of derangement, under a continuous, remittent, intermittent, and periodical type.

The existence of hallucinations in complete dementia excites no surprise, since the individual so attacked has lived out a common life, and we cannot ascertain whether all his recollections are extinct.

SECT. II.—OF HALLUCINATIONS IN DEMENTIA, WITH GENERAL PARALYSIS.

It may appear somewhat singular, at the first glance, that the most serious kind of lunacy may be combined with hallucinations and illusions. In fact, how can we believe that a stuttering man, without memory or sight, with mouth half open, hanging lips, and shuffling and unsteady gait, can be awakened to interest in anything? Certainly, the objection is powerful, but experience proves that such is the fact. Moreover, that which we have advanced relative to the different degrees of dementia, may be applied to the derangement of reason in paralysis. As in the first of the forms, there is a monomaniacal, a maniacal, and a demential variety.

We here speak only of paralytic lunacy, and not of that disease which was described a few years ago as *general progressive paralysis, without alienation*. Cases of this kind are but few, for Messrs. Aubanel and Thore have only found eight in one hundred and twenty instances, as follows:—

Of hallucinations of sight	4 cases.
Of hearing	2 “
Internal hallucinations	2 “

M. Calmeil, in his work on Paralysis, gives but few examples.

M. Bayle does not speak at all of hallucinations in his description of different degrees of chronic meningitis. M. Michea reports two in fifteen cases.

It is nevertheless undeniable, that many paralytic, insane, and demented persons have hallucinations of sight and hearing. According to a modern author, some are also tormented by incubes.

Out of eight cases of paralysis and dementia in our establishment, four had hallucinations of hearing and sight.

CASE LXVI. Madame —, aged sixty-five, is of a literary family; and has been celebrated for her wit. Her eyes, and the expression of her countenance, still bear witness to the brilliancy of her mind. Now, her conversation is incoherent, her voice trembling, her memory gone; but amid this wreck of intellect, she has still an idea of writing poems. Every morning she tells

me, in an agitated voice, that she has received the visit of a white angel, who has conversed with her. "During the day," she says, "my angel spoke to me; he engaged me to go out, and see my daughter. The angel is young, handsome, and fair." It is a reminiscence of the past. At times she believes herself at a feast, and details all the viands she has tasted. At table, the meats are excellent; she inhales the most delicious odors; the wines are of the most celebrated vintage. Excepting on the subject of her poetry and her works, she wanders incessantly.

Sometimes the frenzy passes from one object to another; she grows enraged at the slightest opposition. Her insanity presents one of the phases of mania.

CASE LXVII.—M. N. devoted himself for many years to scientific works, more particularly to the natural sciences. His researches appear to have led him into skepticism. He turned everything into ridicule, and discovered a host of arcana, of which he was the first to make a jest. In talking with him, one could not but be struck with the confusion of his language. He liked to talk of his works, but forgot the names of all the substances, although he remembered those of celebrated persons whom he had known—a fresh proof, which may be added to a thousand others, that it is only in its last gasp that the mind relinquishes the recollection of what has powerfully affected it. He could not rest satisfied with anything; was very positive; no one could dispute with him; he knew everything. As he broke and destroyed all things about him, we were obliged to put the strait waistcoat on him. He would lead me aside, entreat me to take it off, and in a mysterious manner promise to be calm. Scarcely, however, was he free, than he recommenced his mischief.

He was a prey to a singular hallucination; he constantly desired to mount the wall, because the king and the commissary of police waited for him at the top. We were obliged to fasten him down in a chair, to prevent him from breaking his limbs. This hallucination lasted for six weeks, and did not cease until within a few days of his death.

We will close our observations on general paralysis, by furnishing the cases of two demented persons who, having reached the last stage of the disease, roused from their torpid condition

and began to utter shrieks and howlings that no effort could check.

CASE LXVIII.—M. B., paralytic and insane for four years, had apparently lost the power of speech. From time to time, he would utter hoarse cries and inarticulate sounds; then would keep silent for fifteen days or a month. At certain periods, he would recover his speech and pronounce several sentences, which proved him to be under the influence of some frightful hallucination. In fact, he saw a shark at his side ready to devour him. His efforts to scare and drive away the monster were terrible. He uttered yells, which resounded afar off, and beat against the partition of his chamber. His features were distorted; his eyes started from their sockets; he was bathed in perspiration. Nothing could pacify him; we could only remain spectators of a strife that painfully affected all who witnessed it.

This hallucination was followed by very serious results. One day, believing that his sister, who was tenderly ministering to his wants, was the shark, he rushed upon her with a razor. Happily, she escaped the weapon, but a cousin who was present at this distressing scene, was so affected by it that she expired in five days.

Lately, another paralytic subject, who could scarcely make himself intelligible, commenced shrieking aloud, calling for help against a murderer. He then broke all the panes of glass in the window, probably to escape by the lightest passage, which he took for the door. We came in all haste. He told us that assassins had come in, had moved his bed, and wanted to kill him. Nothing could soothe him. After this hallucination, he refused food and quickly sank. He died in a few days.

RECAPITULATION.—Dementia, with general paralysis, may be combined with hallucinations.

Presenting, as simple dementia does, some of the symptoms of monomania and mania, the existence of hallucinations is easily explained.

It is more difficult to comprehend how hallucinations can be produced when all the faculties are destroyed.

It is probable that, in this state, some portion of the brain remains uninjured; so that when an influence, unknown to us, is felt, the hallucination may occur for a few moments.

At the commencement of general paralysis, the mind being only slightly affected, numerous and varied hallucinations may easily occur.

SECT. III.—OF HALLUCINATIONS VIEWED IN RELATION TO IMBECILITY, IDIOTISM, AND CRETINISM.

It is essential for the production of hallucinations that certain faculties, amongst which imagination holds an important place, should be brought into play. But when these faculties are entirely extinct, as in the last degree of madness, or when they have never been developed, as in idiotism and cretinism, these errors of the senses cannot take place.

A difference ought to be recognized in the imbecile whose mind is not totally destroyed; who, for example, has memory, is teachable, exhibits gratitude, evinces fear, is sometimes revengeful, &c. It may easily be understood, that where these faculties exist, in howsoever limited a degree, hallucinations may occur. To us there seems no doubt that many censurable, even culpable acts, have been committed by imbeciles who have had hallucinations and illusions. Undoubtedly, the imbecile insane are credulous, and this disposition of mind makes them docile instruments in the hands of adroit rogues; but an examination of their faculties proves that they may be led away by hallucinations.

RECAPITULATION.—The imbecile who has the use of several faculties, may have hallucinations and illusions. The complete absence of mind in idiots and cretins makes the production of hallucinations impossible in their case.

CHAPTER IX.

OF HALLUCINATIONS IN DELIRIUM TREMENS.

Approximative statistics of cases of insanity, from the abuse of intoxicating drink—The illusions and hallucinations to which inebriates are subject—Cases—Nature of the hallucinations—They may be attended with very serious results—Delirium tremens includes different diseases—Drunkenness—Its connection with drunken alienation—*Recapitulation.*

THE effect of alcoholic liquors upon man is too well known to be dwelt upon. We will simply enter into some details concerning the mental derangement which is frequently the result of their use.

In the asylums for lunatics belonging to the middle classes of society, one-tenth, says M. Royer Collard,* become insane from excess of alcoholic or vinous drinks. The proportion of men to women is as four to one.

Dr. Bayle attributes to this cause one-third of the mental maladies to which he has directed his attention.†

There is one important observation to be made, which is, that in some individuals the taste for drink does not exhibit itself until after the appearance of insanity, just as a critical age develops in very estimable women an inclination for drink.

In the houses devoted to insane paupers, this influence is still more remarkable. Out of 1679 lunatics, admitted into Bicêtre from 1808 to 1813, adds Dr. Ramon, formerly physician of that hospital, there were 126 insane from excess of drink. Out of 264 women in the Salpêtrière, the lunacy of 26 only, according to M. Esquirol, could be attributed to the abuse of wine.

* De l'usage et de l'abus des boissons fermentées et distillées (Prize Essay); Paris, 1838.

† Bayle, *Traité des Maladies du Cerveau, et de ses Membranes*, Paris, 1826.—Leveillé, *Folie des Ivrognes*, 1830, 1 vol. in 8vo.—Sandras, *Maladies Nerveuses*.

The functional derangement produced in lunatics by excess of drinking, assumes diverse forms. We shall only treat here of the disturbance of the sensibilities which are manifested by illusions of the senses and hallucinations. The afflicted see objects double; everything reels around them; they see shadows and spectres; hear an uproar of voices, or unusual sounds; they are convinced that their food tastes of poison; they inhale fetid odors.

Roesch applies the term *ébricuse* to the hallucinations of delirium tremens. He says that the sufferer believes his room, his bed, his clothes, to be full of flies, birds, mice, rats, or other animals, which he uses all means to drive away.*

M. Marcel, in his excellent pamphlet on this subject observes, that the great majority of these hallucinations have the effect of producing a painful moral impression. Many of these lunatics are convinced that they are pursued; they see people armed with knives and sticks; they hear threatening voices. Some of the persons present are transformed into devils, or assume other dreadful shapes. Hallucinations of sight and hearing combined are the most common.†

M. Viardot, author of a translation of *Nouvelles Russes*, by M. Gogol, says that the Zapororogue Cossacks, who use alcoholic liquors immoderately, are very subject to *delirium tremens*. They are then assailed by diabolical visions. He cites the case of an individual, who, seeing enormous scorpions stretching their claws out to seize him, died in convulsions on the third day, convinced that he was in their power.‡

These painful hallucinations have been noticed by physicians of all nations. We read, in the *American Journal of Insanity*, of animals of different kinds, which the sufferer imagines enter his chamber and glide into the bed or crawl on the coverlet, making menacing gestures or frightful grimaces.§

We have noticed the existence of these false sensations in the first edition of this book.

* Ch. Roesch, De l'abus des boissons spiritueuses, etc. (*Annal. d'Hyg.*, xx. p. 337, *et seq.*)

† Marcel, De la Folie causée par l'abus des boissons alcooliques, thèse, Paris, 1847.

‡ Revue des Deux Mondes.

§ *Annal. Med.-Psych.*, Juillet, 1850, p. 466.

Amongst the numerous facts of this kind that are every year exhibited in my establishment, and which belong almost exclusively to the class of wine-venders, I will relate the following:—

CASE LXIX.—M., twenty-seven years of age, short and stout, of a lymphatic temperament, had contracted, under the influence of his trade, the habit of drinking a considerable quantity of brandy. Three days before he was received into my house, his parents perceived that he stammered and trembled all over. On the day of his entrance he was under great excitement; the walls, he thought, were hung with skeletons, phantoms, and devils, who climbed up and then disappeared. At times, this phenomenon occurred on a space no larger than a sheet of paper. The objects before him were transformed in the strangest manner. Thus he brought to his doctor a cup and a hat, which he said had taken the forms of extraordinary personages. In his frenzy, he saw his wife committing the most furious outrages. This illusion exasperated him; he uttered deadly threats, which decided his medical attendant to transfer him to my establishment. When I interrogated him, he related, in a trembling voice, all the visions that distressed him; he said that his wife denied it, but that it was mere dissimulation on her part. He pointed them out to me with his finger, saying: “Do you not see them?” At night, he was constantly stooping down to seize every object, no matter of what kind, that came out from the floor. Now he uttered exclamations of terror at the aspect of frightful figures; now he made signs to other visions to approach, that he might talk with them. I have noticed elsewhere the frequency of this symptom, which is chiefly characterized by figures of animals, reptiles, and insects.* Two baths, of eight hours each, with cold water irrigation, cured this man, on whom twenty-five drops of opium had not taken effect.

CASE LXX. “I was called,” says Dr. Alderson, “sometime since, to M., who, at that time, kept a wine store. As I was in the habit of attending him, and knew him very well, I was struck, on my entrance, at the strange expression of his

* Brierre de Boismont, De l'hydropisie chez les aliénés buveurs, et de sa guérison par l'usage modéré du vin et de l'eau de vie (*Gazette des Hôpitaux*, 8 Août, 1844).

countenance. As he went up stairs with me, I noticed that he staggered. On entering the room, he told me how much he dreaded being treated as a madman, and sent to the asylum at York, whither I had shortly before sent one of his drunken companions. 'Why do you fear?' said I; 'what is the matter? Why do you look so terrified?' He sat down, and related the history of his malady as follows: 'Eight or ten days ago,' said he, 'I had gone into the cellar to draw some liquor for a girl, when I noticed a quantity of oyster-shells on the ground, which I presumed she had thrown there. I begged her to pick them up; when, believing me to be drunk, she laughed and went out. I stooped down in order to remove them, but, to my astonishment, there were none. I was preparing to leave the cellar, when I saw a soldier, with a very forbidding countenance, attempt to enter. I asked what he wanted, but, receiving no other answer than a menacing look, I sprang up to seize the rascal, when, to my great surprise, it proved to be only a phantom. A cold sweat came over me, and I shuddered from head to foot. Having somewhat recovered, I determined to try and discover the nature of the being that fled before me into the darkness; but he disappeared, and was replaced by other fantastic figures, some of which only appeared in the distance. I exhausted myself in vain efforts to approach them. Although I am very courageous, I own that I never before felt so terrified. During the whole night, I was tormented with apparitions of living friends, or of those who had long been dead; I was continually getting out of bed to assure myself of the truth or falsehood of these visions.'

“Such a condition was followed by sad consequences. He could not distinguish his customers from phantoms, so that his conduct began to be talked about. At first, it was attributed to drunkenness; but was at length discovered to proceed from some other cause.”

“When I was called in,” continued Alderson, “his family were convinced that he was mad, although they acknowledged him to be perfectly rational on every other subject.

“Having related his troubles, the patient was much relieved, and transported with joy when I told him that I should not send him to York, since I could cure him in his own house. Whilst I was writing a prescription, he jumped out of bed, and ran to

the door. 'What are you doing?' cried I. He appeared ashamed and confused.

"The details we are about to give will afford a clue to the origin of the disease. Before his attack, he had had a quarrel with a drunken soldier, who wanted to enter the store at an unseasonable hour. In the struggle, the soldier drew his bayonet, and struck him a blow on the temple, which divided the temporal artery. He lost much blood before the surgeon arrived. He had hardly recovered from this wound, when he engaged to accompany a friend, who had undertaken, for a wager, to walk a certain distance in a given time; he walked forty-two miles in nine hours. Delighted at the success of his friend, he passed the whole of the following day in drinking; but for some time after felt so unwell, that he resolved not to repeat it. During the week that followed this abstinence, his disease commenced. It increased continually for several days, and did not allow him an instant of repose.

"He could not rid himself of these visions day or night, although he frequently took long walks for the purpose, and went into society. He complained to me of being bruised by blows given to him by a carter, who came every night to his bedside, but who disappeared as soon as he attempted to return them. He was cured by leeches and active purgatives. The phantoms first ceased to appear by day; once the carter showed himself in the interval between sleeping and waking. Since then, he has had no more visions, and knows what reliance to place upon ghosts."*

Hallucinations are infinitely various. In fact, they are, as we have already remarked, a reflex of the characters and habits of the persons attacked. Sometimes, however, they are the result of an association of ideas arising from some fortuitous circumstance.

Hallucinations occasioned by wine may have very disastrous results. M. R. had great domestic afflictions, from which he could find no relief but in constant drunkenness. This continued indulgence was shortly followed by derangement of intellect. He one day saw the figure of an extraordinary being, that beckoned to him to follow; he rose precipitately, followed it,

* Edinburgh Medical and Surgical Journal, vol. vi. p. 288.

and fell into the street, having gone through the window. I found him bewildered by his fall; he still thought he saw the phantom, and only replied confusedly to my questions. Some days of quiet and abstinence restored him to reason.

Authors, who have written on this disease, have described a number of cases of these disorders of the sensibilities. They conceive, in fact, that from hence may arise an infinite combination of hallucinations. This may show itself at the beginning of the disease, a circumstance which it is highly important to remark, for, if one of our patients could throw himself from a window in pursuing a fantastic figure, it is easily understood that another could strike a person down whose figure may appear to him to be that of a monster, an enemy, etc.

Dr. Delasiauve, who has published a good work on the *Differential Diagnosis of Delirium Tremens*,* recognizes these hallucinations, but thinks that this fact has been too much generalized. According to him, the terror which the greater part of the sufferers feel, proceeds from the dangers and menaces from which they attempt to escape, and in consequence of which, finding no relief, they sink into a real stupor.

It will doubtless be asked, why we have not combined hallucinations occasioned by fermented liquors with those which arise from poisonous substances? Our reply is this:—

The delirium of drunkards is a very common malady, which shows itself with the train of symptoms of insanity, and of which the original cause, the abuse of fermented liquors, may be itself the symptom of a mental malady. The hallucinations arising from poisonous substances are transient; they are very rare in our country, and many of them require study. Moreover, their action on the animal economy is quite different from that of fermented liquors; and their symptoms are not really those of insanity. We therefore think that these hallucinations ought to be comprised in a special chapter.

RECAPITULATION.—The delirium of drunkards is almost always combined with hallucinations and illusions, which may exhibit themselves under the most singular forms, and give rise to some of the disturbances of sight described in the treatises *ex professo*.

The hallucinations of *delirium tremens* merit a special chap-

* *Révue Médicale et Annal. Médic-psycho.*, Oct., 1851.

ter, for they are almost always of a distressing character, and give rise to a long train of singular, fantastic, reprehensible, and dangerous actions.

We must not lose sight of the fact that hallucinations are not exclusively produced by *delirium tremens*, and that many mental affections comprised under that name, but which differ in their symptoms, although having the same origin, may also be combined with hallucinations.

CHAPTER X.

OF HALLUCINATIONS IN NERVOUS DISEASES.

Hallucinations in catalepsy, epilepsy, hysteria, hypochondria, chorea, rage, etc.—
Recapitulation.

WE have now considered hallucinations in the grand divisions of insanity.

This section is the most important of all, and it might furnish materials for volumes; but our examination of it is necessarily restricted to the limits appropriated to our subject, and to the size of our book.

Hallucinations are not only exhibited in mental diseases, but appear from time to time, and sometimes very frequently, in another series of nervous affections, which have some points of affinity with insanity. These diseases are catalepsy, epilepsy, hysteria, hypochondria, chorea, chlorosis, rage, etc.

The febrile delirium, observable in lunatic asylums, will serve as a natural transition to acute or chronic, inflammatory or other diseases, which are combined with hallucinations. This last group will only comprise those affections that most frequently present this phenomenon, or in which they offer some remarkable peculiarities; otherwise, we should enlarge our list immoderately, and without benefit to science.

1. *Of Catalepsy in connection with Hallucinations.*—The early authors, who have studied catalepsy, have described cases that would seem to prove it to be combined with hallucinations. We find the following sentence in Frederick Hoffman: “Narrant mira gaudia, aut phantasma tragica, visiones divinas consortium angelorum, quin et futura prænuntiari videntur ac vaticinos se simulant.” But, on reading the two cases stated by this author, we immediately perceive that they belong to ecstatic catalepsy.

The difficulty of detecting the existence of hallucinations in catalepsy, rests on the alteration of the intellectual faculties in

this singular state. They are, however, almost always more or less entirely suspended; or, as M. Bourdin expresses it, veiled.* In my article on Catalepsy,† I have likewise stated that, during the paroxysm, the senses are almost entirely suspended, and the mental faculties numbed. Nevertheless, we perceive, by the observations of some patients and the perusal of cases published by some authors, that there are cataleptics who have dreams or visions, which bear relation to the objects which have so powerfully affected them. In a case recorded in the *Memoirs of the Académie Royale des Sciences*, catalepsy was caused by suspense consequent on an important lawsuit, and, during the fit, the patient gave an exact account of the business. Dr. Hamilton, in his fragmentary memoirs,‡ has given the history of a young person who heard all that was said around her.

Experience proves that this malady may precede or succeed a fit of hysteria, of monomania, or somnambulism, and unite so completely with these affections, as to make it almost impossible, in some cases, to distinguish the primary affection from the accessory phenomena. Thus, although we admit that hallucinations are very rare in catalepsy, since the exercise of thought is destroyed, suspended, or singularly diminished, we yet think that they exist in some cases.

2. *Of Epilepsy in connection with Hallucinations.*—The frequent union of epilepsy and insanity leads to the belief that some epileptics are subject to hallucination. Arétée was the first who noticed this fact.§ In the examinations made at Salpêtrière, Esquirol found that, out of three hundred epileptic patients, more than one-half were insane. The greater number, indeed, had dementia; but some were maniacs and monomaniacs. Now, we know that dementia is far from being an obstacle to the production of hallucinations. The same facts have been reported at Bicêtre and Charenton.

Many of these patients, before the suspension of all sensibility, have had the most varied hallucinations; they think they see luminous bodies, which they fear will consume them. They see black figures that expand, become enormous, and threaten to

* Bourdin, *Traité de Catalepsie*, Paris, 1843.

† *Encyclopédie Catholique*.

‡ *Révue Britannique*.

§ *De Caus. et Sign. de Morb. Diut.*, lib. i. c. 5.

envelop them in darkness; they hear noises resembling claps of thunder, the rolling of drums, the clang of arms, the tumult of combat; they smell the most offensive odors, and they feel blows. All these hallucinations inspire them with the greatest terror. Perhaps it is this, adds Esquirol, that imprints on the countenance of most epileptics that character of fear or indignation common to them under the paroxysm. These facts had not escaped Hibbert and Paterson, who called special attention to the hallucinations observable in epilepsy.

Dr. Gregory speaks, in his lectures, of an individual subject to attacks of epilepsy, in whom the seizure was always preceded by the apparition of an old woman in a red cloak, with an ill-natured countenance and a hideous figure, who advanced and struck him on the head with her cane. He had scarcely received the blow, when he fell to the ground in convulsions.*

Amongst my patients were several in whom the attack was preceded by an apparition, and others in whom the hallucination followed the fit.

CASE LXXI. M. L. was attacked ten years since with a melancholy monomania, in which he believed himself exposed to the persecutions of bitter enemies. He frequently heard them make impure observations, and could not sleep on account of the conversations they held near to him. This patient had been subject from infancy to epileptic fits at irregular intervals, preceded by a hallucination that came like a flash. In the instant that preceded the loss of consciousness, he saw a diabolical figure approach him like the shade of a phantasmagoria; he cried out: "Here is the devil!" and fell to the ground.

Sometimes fantastic figures speak to the epileptic, abusing him, or commanding him to do something. It is almost certain that many crimes committed by these unfortunate beings, and for which they have been severely punished, have been the result simply of hallucinations of sight and hearing.

CASE LXXII. "Jacques Mounin," says Berne, "was subject to epileptic fits, after which he evinced great excitement. After one of these attacks, he rushed like a madman into the open country, and killed three men in succession. He was followed by the inhabitants, seized, and bound, and, being interro-

* Paterson, *op. cit.*

gated, said he very well recollected having killed three men, and especially a relative, whose loss he deeply regretted; also, that, during his epileptic seizures, he saw flames all around him, and that the color of blood gave him pleasure." *

Several of our insane patients have described themselves as dazzled by a large red light, that shone like lightning, before the fit. In the greater number of cases that we have collected, the hallucination took place prior to their fall. M. Billod† has given the case of a young man who, two or three days before the attack, in a vision, saw and heard his mother and sister, with whom he conversed.

"The paroxysms of epilepsy," says Conolly, "are often preceded by the appearance of phantoms and spectres. As a similar state of the brain, peculiar to this hallucination, may exist in other cases not followed by paroxysms, we can comprehend how a belief in supernatural visions may be the result. Amongst my patients is a gentleman who, on the point of losing consciousness, always saw the most beautiful landscapes.

"Some years ago, I received into my establishment a countryman of athletic form, who came to be treated for epileptic fits that attacked him every month. He told me that, in one of the paroxysms he had before he came to my house, he was in the country harvesting; he seized a scythe, and, driven on by a voice, rushed through the fields, cutting right and left at everything in his path, until, exhausted with fatigue, he lay down under a wall and slept. What would have prevented him from committing a crime?"

M. Brachet, who has given a good description of epileptic convulsions in children, notices, as the forerunner to the fits, the frightful dreams which awaken the children with a start, give an expression of terror to their countenances, and make them utter screams of fear.

In the epileptic convulsions that occur towards the close of pregnancy, during confinement, and after delivery, hallucinations and illusions are very frequent.

* Briere de Boismont, *Observations Médico-légales sur la Monomanie Homicide*, p. 24, Paris, 1827.

† *Considérations sur la Symptomatologie de l'Epilepsie*, *Annal. Méd.-Psych.*, Nov. 1843, p. 384.

3. *Of Hallucinations in Hysteria.*—“When moral disorders,” says Cabanis, “are excited by nervous affections of the generative organs, that is to say, by hysteric affections, they are accompanied by extraordinary phenomena, which appeared, in times of ignorance, to be the intervention of some supernatural being; catalepsies, ecstasies, and all the paroxysms of excitement, which are characterized by ideas and an eloquence above the education and the habits of the individual, arise most frequently from spasms in the organs of generation.”*

It is singular to hear Diderot exclaim, “No conditions are more closely correlated than ecstasies, visions, prophecies, revelations, passionate poetry, and *hystericism*.”†

In fact, there is no nervous state which presents a greater variety of phenomena than hysteria. A practitioner, M. Honoré, whose clinicals we have long had the honor to follow, observed to us, in pointing out his female ward, “Almost all these patients have hysteria.”

In listening to the soliloquies of the hysteric patients, in the midst of incoherent phrases drawn forth by spasms, we frequently hear them address or reply to beings whom they imagine they see, or who appear to converse with them, or we hear them complain of the fetid air they breathe, or the detestable taste they have in their mouths.

The hallucinations of hysteria may be divided into two categories, according to whether they are manifested in a state of sanity, or whether they are combined with mental alienation.

CASE LXXIII. Madame C. has, for several years, been subject to attacks of hysteria; at their approach, she becomes timid, and fearful, until her terrors augment to such a degree that she continually calls for help. This exaggerated alarm is caused by atrocious-looking figures, which she thinks she sees during the paroxysm, and which appear to make grimaces to abuse her, and to threaten to beat her.

Hibbert, in his work on hallucinations, says that when, in hysteric females, the excitement has reached a high pitch, results are produced analogous to those occasioned by deutoxide of azote, to which an extraordinary influence on the blood is attributed.

* Influence des Maladies sur les Idées. † Mémoires, t. i. Paris, 1842.

This author mentions the case of a woman, reported by Portius, who was always warned of the approach of her fit, by the apparition of herself in the looking-glass. Sauvage asserts that, during their paroxysms, patients have seen frightful spectres.

M. Michéa says, that hallucinations were very frequent in the hysteric epidemic that affected the nuns of Saint Elizabeth at Louviers.*

Hysteria may exist with insanity, and these cases are even common; but we must inquire as to which of the diseases hallucination belongs. Since it is developed at the commencement of the paroxysm, or during its progress, and ceases with it, it may surely be considered as a complication of hysteria.

CASE LXXIV. Mademoiselle S., forty-six years of age, believes that she is the author of all the evils in the world. God has deserted her, and abandoned her to Satan. This insanity, which was first exhibited in melancholy, is now characterized by songs, recitations, and soliloquies, which, with her voice raised to a high pitch, she utters with extreme volubility.

Mademoiselle S. feels conscious of this absurdity, and her liability to be taken for a mad woman; but she obeys an irresistible voice; nothing on earth could prevent her giving utterance to her feelings. This state of excitement is succeeded by strong hysterics, and she struggles in long-continued and violent convulsions. The seat of the spasm is in the uterus: when the hand is placed on that region, the movements of the patient become modified, and she tells of all that is passing in her abdomen. During these attacks, the figures of the attendants are transformed. She sees the devil, and hideous phantoms; she strongly believes she is possessed; utters piercing cries, supplicates to be delivered from these apparitions, bursts into shouts of laughter, and melts into tears; then, at the close of some hours, returns to her natural condition.

With many insane hysteric women who have come under our notice, the hallucinations were of an amorous nature; others, when under the influence of religious impressions, are visited by angels or demons, in which case the hallucinations are influenced by the laws which usually govern them.

* Delire, Des Sensations, p. 298, Paris, 1846.

M. Macario* presents us with several interesting examples:—

Hysteria, in mental alienation, is frequently accompanied by erotomania and nymphomania. It is probable that education, in repressing these instincts, had only rendered them more vivid and strong, by reason of their prolonged suppression.

It is usually in the commencement of hysteria that hallucinations are presented; they are also observed during the fit when the faculties are partially retained; and they may be exhibited at the close of the seizure. Hallucinations of sight and hearing are the most common, but all the senses may be affected; and this is also the case with illusions.

4. *Of Hallucinations in Hypochondria.*—The hypochondriac, by his moral condition, truly represents a lens, where everything converges, and is necessarily predisposed to hallucinations and illusions. Thus incessant study, the fixedness of which nothing can disturb, is favorable to their production. It is common for the patients to complain of detonations, hissings, musical sounds, and extraordinary voices which they hear in the brain. “These persons,” says M. Dubois d’Amiens, “think that their brain is effervescing; that it has dried up, or withered; and they say they are about to lose their sight, their hearing, etc.”†

Many think that a snake or a fish is moving over different parts of their bodies. One lady, whose case M. Falret has described in his work, said her skin appeared to be covered with scales like those of a carp, but she recognized her mistake on touching it. Some complain of a sensation of heat and cold simultaneously, or successively, in different parts of their bodies.

Hallucinations may accompany hypochondria without any real insanity; but, says Loyer-Villermay, “when we see the frequent union of melancholy and mental alienation with hypochondria, we can readily conceive that a sort of affinity exists between these diverse kinds of madness.”

Zimmerman becomes hypochondriac; and this celebrated phy-

* Paralyse hysterique (Annal. Médico-psych., Janv. 1844, pp. 68, 72, 77).

† Histoire philosophique de l’Hypochondrie et de l’Hysterie, Paris, 1837, 1 vol. in 8vo. See also the work by M. Brachet on Hypochondria, 1 vol. 8vo. 1844; that of M. Michen on the same subject; a Treatise on Hypochondria and Suicide, by M. Falret; and a Practical Treatise on Nervous Diseases, by M. Sandras, 1851, tom. i. p. 514.

sician, author of two highly esteemed treatises, is incessantly complaining of his bad digestion. His work on "Solitude" constantly breathes a melancholy strain. The French Revolution increases his mournful ideas; soon, he experiences wakefulness, optical illusions, and apparitions of phantoms during the night. With these symptoms are combined derangement of the functions of the stomach, tremblings, violent giddiness, especially on the use of coffee; syncope after the least exercise; vacillation, with a want of confidence, and obstinacy; a slight wandering and confusion in his ideas; and pusillanimity, which is quite at variance with his usual character.

Among the many phenomena accompanying hypochondria, we perceive, in its early stage, an extreme desire for solitude, which increases, and, assuming the character of an exclusive delirium, excites a constant fear in the patient that an enemy will enter and devastate his house.*

Georget, whose works may always be advantageously consulted, says that some of these patients finally lose their senses, but that this is a rare termination of the affection. Having had a longer practice than that celebrated physician, we dissent from his opinion; and think that the link between hypochondriasis and insanity is closer than that physician imagined.

CASE LXXV. M. de L. has been distressed, for twenty years, with the notion that he has an acute disease in the stomach and bowels, which, however, does not prevent him from eating of everything with a good appetite. He also feels, in the left hypochondriac region a tumor which experienced physicians cannot discover. About two years ago, he began to think he was surrounded by enemies; that everybody looked askance at him; and that grimaces were made at him. Frequently believing that he heard abuse and menaces, he attacked inoffensive persons, who had not even looked at him.

M. A. De G., the author of several important works, and whose melancholy adventure was published in all the journals, believed at first that his digestive organs were diseased; then he was persuaded that some persons were seeking to poison him.

* Louyer Villermay, *Traité des Maladies Nerveuses, et en particulier de l'Hystérie et de l'Hypochondrie*, t. i. p. 420.

He saw individuals following him everywhere, taking aim at him, seeking to stab him, and endeavoring to enter his chamber.

CASE LXXVI. Madame la Comtesse de M., at a critical period of life, imagined she had an enlargement of the matrix. Probably a few wrinkles, and some gray hairs, were the foundation of this unfortunate conception. I say unfortunate, since she found a surgeon who encouraged her in her belief. From this moment, therefore, the lady, naturally excitable, had no rest. Her imaginary disease imposed on her a thousand privations; and her whole conversation was of remedies. After passing several months in this perpetual panic, she began to complain of a noise in the left side of her head; she at times likened it to the puffing of a cigar; at others to the rushing of a river. This noise became sometimes so excessive as to agitate her extremely.

M. Itard has described several similar cases.*

CASE LXXVII. M. J., aged thirty years, a German professor, had for several years been much troubled by pains in the intestines. The most striking symptom was a sort of embarrassment, a restraint, which he had vainly endeavored to overcome. This young man, who had received an education superior to his station, was checked by every obstacle that could obstruct the road to fortune. Physical and moral suffering was added to the derangement of his intellectual faculties; he was brought to my establishment. On his arrival, he told me that his abdominal disease was doubtless the cause of the hypochondria by which he was often attacked; that it had increased until it had influenced his brain, given incoherency to his ideas, and made all his actions aimless. His fixed idea was that his friends injured him, placed him under magnetic influence, and that finally they had introduced a magnetizer into his abdomen. He endeavored to explain to me how the magnetizer acted in the inside of his body. It was interesting, in listening to him, to follow out the train of ideas through which he had successively passed to compose what now entirely occupied his mind. He held conversations with the magnetizer, whom he could not persuade to depart.

* *Traité des Maladies des Oreilles*, 2d edition, revue par M. Bousquet, 1842, 2 vols. 8vo.

Two blisters on the legs, nutritious food, and the judicious occupation of his mind in the analysis of important works, wrought a rapid change, and we soon restored him cured, to his friends.

5. *Of Hallucinations in Chorea.*—Hallucination is now considered very rare in chorea. Bouteille only mentions one case.* Dr. Sée, it is said, described several examples in his work, to which a prize was awarded by the *Académie de Médecine*. But it was not thus in the epidemic chorea of the Middle Ages. “During their dance,” says M. Hecker, “the afflicted perceived apparitions; they neither saw nor heard what was passing around them; and their imaginations presented spirits whose names they pronounced, or rather shouted. Several of them afterwards insisted that they were plunged into streams of blood, which made them jump so high. Others, in their ecstasy, perceived the heavens open, with the Virgin and the Saviour enthroned, according to the different views which the belief of the age impressed on their imaginations.”†

M. Nivet has described two cases of false perception of the sight in individuals attacked with the dry colic.‡ M. Tanquerel’s work§ contains several examples.

M. Valleix|| cites facts relative to buzzings, hissings, and cold sensations.

6. *Rage.*—“The delirium regarded as one of the symptoms of rage,” says Trollet, “and which belongs less to that disease than to frenzy, has occasioned more than one mistake. When it is exhibited, it is in an advanced stage of the affection.”

That author, however, cites several examples of hallucinations amongst the patients whom he attended in the hospital at Lyons. One of the two expired in giving violent blows to his bed, believing he was fighting an enraged wolf. Another, in struggling with a wild beast, died as he overcame him.¶

* *Traité de la Danse de Saint Guy*, p. 145, 1816.

† Hecker, *Mémoire sur la Chorée de Moyen âge*, traduit de l’Allemand par M. Ferdinand Dubois (*Annal. d’Hyg. et de Médecine légale*, 1834, t. xii. p. 314).—A. Briere de Boismont, *De l’influence de la civilisation sur le développement de la Folie* (*Annal. d’Hygiène*, id. t. xxi. p. 183).—Sandras, *Maladies Nerveuses*, t. i. p. 165.

‡ *Mém. sur la colique saturnine*, *Gaz. Méd.*, No. 2, p. 32, 1837.

§ *Le Traité des Maladies de Plomb*, by M. Tanquerel Desplanques.

|| *Traité des Neuralgies*, Paris, 1851, p. 58, 91, 532.

¶ Trollet, *Nouveau Traité de la Rage*, p. 201, 205, and 206, Paris, 1820.

Felix Plater speaks of a woman who was washing linen under a bridge, and, being left by her companions, was seized with fear. She saw a light gleam from the arch of the bridge; the torrent increase, overflow, and rush impetuously along. On her return home, she showed every symptom of suffocation.*

RECAPITULATION.—Hallucinations are very rare in catalepsy, on account of the suspension of the intellectual faculties. Some patients, however, have dreams and visions, and can give an account of their state.

The frequent occurrence of epilepsy with insanity, explains why hallucinations are more common in this malady than in the preceding.

Hallucinations in epilepsy being generally of a sad or alarming character, it is possible, to a certain extent, to explain by this influence the nature of the fear, or the indignation usually exhibited by these sufferers during the fit; and probably the reprehensible actions they frequently commit, may be explained in the same way.

Hysteria is often combined with hallucinations. According to Cabanis, catalepsies, ecstasies, and all the paroxysms of excitement which are characterized by ideas, and by eloquence superior to the education and habits of the individual, have their source most frequently in the organs of generation.

The hallucinations of hysterical persons, may occur in a state of sanity, or they may be exhibited in mania, monomania, and dementia.

When hallucinations exist with insane hysteric patients, it is necessary to ascertain to which of these diseases they are related.

Hallucinations in hysteria are generally observed at the commencement of the affection; they may likewise be manifested during the fit when the understanding is not destroyed, or at the close of the crisis.

The fixedness of ideas in hypochondria is favorable to the production of hallucinations. As in other nervous affections, hallucinations of sight and hearing are most common.

Hallucinations may be exhibited in hypochondria, where reason does not seem to be impaired; but, most generally, they are combined with insanity.

* *Op. cit.*, p. 90.

Hallucinations are now rare in chorea; they were frequent in epidemic chorea.

The combinations of catalepsy, epilepsy, hysteria, and hypochondria with monomania and different forms of madness, their transition from one form to the other, and their reunion, by establishing numerous connections between these various affections, give a reason why hallucinations are so often observable.

Chlorosis is combined with hallucinations in a certain number of cases. This state of the system is explained by the excited condition of the nervous system at the time of the affection.

Hallucinations sometimes occur in rage, in dry colic, and in several nervous affections.

CHAPTER XI.

OF HALLUCINATIONS IN NIGHTMARE AND DREAMS.

SECTION I.—Hallucinations in nightmare—Its analogy to madness—Varieties of nightmare—Its coexistence with reason and with insanity.

SECTION II.—Hallucinations in dreams—Analogy between dreams and hallucinations—Two divisions: *physiological* dreams, and *pathological* dreams—Psychological condition of dreams—Difference between hallucinations in dreams and those of waking hours—Hypnagogical hallucinations—Physiological studies—Coincidence of dreams with events—Presentiments—Facts in support thereof—Persistence of the intelligent principle in dreams—Pathological dreams—Influence of dominant ideas on dreams—Importance of dreams in the insane—Nocturnal epidemic hallucinations—Periodical hallucinations—They may become permanent—*Recapitulation.*

SECT. I.—OF HALLUCINATIONS IN NIGHTMARE.

WHOSOEVER has carefully studied nervous diseases, can have no doubt as to the analogy of nightmare and madness; the curious facts that we have witnessed, leave no uncertainty on the subject. A distinguished writer believed that he flew in the air. We have seen him, under the influence of this hallucination, uttering inarticulate sounds—his hair bristling, his countenance full of terror. At such times he would exclaim: “How surprising! I fly like the wind! I pass over mountains and precipices!” For several seconds after awaking, he still imagined himself floating in the air.

One species of nightmare we have often noticed. The subject of it feels that he is skimming over the ground with extreme rapidity, pursued or threatened by dangers from which he is conscious of an utter inability to escape. He awakes with a vague sense of uneasiness, and experiences the fatigue resulting from a long walk.

In nervous persons, nightmare is occasioned by painful emotions. A young and delicate lady, very excitable, was accustomed to avoid listening to the recital of tales of terror,

knowing from experience that disturbed slumber would result from the indulgence. A departure from her usual precaution would be followed by nightmare, with its attendant horrors. Towards midnight she would become restless; sighs and broken sentences, accompanied with extreme agitation, would follow, and her body become bathed in perspiration. On being awakened by her husband, she would utter fearful cries, fancying she was surrounded by robbers and assassins ready to destroy her.

In infancy and adolescence, the nightmare makes its approaches in the following manner: The individual attacked by it imagines himself on the edge of the bed or of a precipice, and about to fall. He feels that nothing can save him from the danger; and he looks with an eye of terror on the gulf below; an irresistible force drives him on, and he awakes with the shock. Sometimes the images that affect children are of so gay a nature as to produce immoderate laughter.

At other times, the patient imagines that robbers are breaking into his house; he hears them coming up the stairs; he tries to fly; an irresistible power fixes him to the spot. He is exhausted with fruitless efforts; he feels as though he were transformed into a block of stone, incapable of motion; or, if he is standing, as though his feet had taken root in the soil. The individual who is a prey to this hallucination, exhibits extreme agitation; he wishes to cry out, to call for help, but his voice fails him; he cannot utter a sound. The imminence of the danger, even the mortal blow, hastens the crisis; he awakes, filled with terror, bathed in perspiration, with a quickened pulse, and a sensation of oppression and uneasiness, which ceases, however, in a few seconds.

Among the numerous varieties of nightmare, we must not pass over that which consists in believing one's self condemned to death. We see all the preparations for execution; we mount the scaffold; the head falls; and yet we are still conscious, as if nothing had happened. A peculiarity that we have nowhere seen mentioned is, that a person who has suffered from an attack of nightmare may be tormented with it several days in succession, at the same hour and under a similar form. A lady felt uneasy in her sleep; soon, there appeared an enemy, who pursued her in order to kill her. She awoke with a start; on the next day the same vision returned, and continued to return for several days in succession. As the hour of rest approached,

she was oppressed by an indefinable terror; her sleep was troubled, and she yielded to it, despite of herself. By degrees, this painful sensation diminished and she became calm.

A young man told us that, for several successive nights, persons placed themselves at the foot of his bed and attempted to draw off the sheets; a struggle occurred; they succeeded, and as soon as he was entirely uncovered, the fit subsided.

In other cases, the hallucinations of nightmare, however painful, exhibit no external signs of their presence. A physician who is accustomed to reading in his bed, has been told by his wife, on her awaking, that she had had a long and frightful nightmare; he had not perceived in her the slightest agitation.

It may sometimes happen that persons subject to this indisposition are conscious of the non-reality of what is passing; and reason with themselves as though they were awake, in order to prove that these sensations are false. A young lady saw the wall opposite open, and a death's head come out and fix itself on to a skeleton, which advanced towards her. Convinced that this apparition was an illusion, she talked aloud to herself to gain courage; but the uneasiness always ended in awaking her. Some authors have described a variety of nightmare, in which it appears that a cat, or some other animal, or a monster, places itself on the stomach. Great oppression is felt in that region; every effort is made to get rid of this imaginary being, whose weight stifles, whilst it freezes the blood with horror.*

In the different cases here mentioned, the hallucinations in nightmare have ceased on waking, but it may happen that they will continue in a waking state, when they are taken for realities. The nightmare is then combined with mental alienation.

CASE LXXVIII. In a convent in Auvergne, an apothecary was sleeping with several persons; being attacked with nightmare, he charged his companions with throwing themselves on him, and attempting to strangle him. They all denied the assertion, telling him that he had passed the night without sleeping, and in a state of high excitement. In order to convince him of the fact, they prevailed on him to sleep alone in a room carefully closed; having previously given him a good supper, and even made him partake of food of a flatulent nature.

* Encyclopédie Catholique, liv. li. p. 48.

The paroxysm returned; but, on this occasion, he swore that it was the work of a demon, whose face and figure he perfectly described.

CASE LXXIX. An old soldier, aged fifty-two, afflicted with hemorrhoids, very weak-minded, and subject to fits of anger, became so much disturbed at having no children, that he lost his senses. After a month of treatment, during which paroxysms of anger would frequently occur, he was sent to Paris, where various means were employed to renew the hemorrhoidal flux. The treatment was very successful; but one night, during the summer, the patient started from a profound sleep, shouted out, dragged his heavy bed against the casement, barricaded the door, and called for help. Attendants arriving with a light, he was found to be very much alarmed; his countenance pale, his eye fixed, and his body covered with perspiration; by degrees, he was calmed down and induced to return to bed.

On the following day, he explained the disturbances of the night, by saying, that four men had thrown themselves on him when he was asleep, and had attempted to kill him; that, feeling himself almost stifled, he succeeded in throwing them off, and, seeing them escape through the window, he had carried his bed there, to prevent their returning by that opening.

Here the nightmare seized an individual already suffering under another disease; nevertheless, it presented all its distinctive characteristics. The preceding combination is, however, frequent, and Esquirol, who mentioned the case to the author, assured him that he had frequently remarked it in insane persons under his care.*

We may notice, amongst other forms of nightmare, that in which the subject of it imagines that he sees a monstrous horse, a deformed man, an old woman, an evil genius, and even apes, who jump on to the breast and sit or lie there. The vision of a cat is common with children.

Nightmare is sometimes a precursory or concomitant symptom of epilepsy, hypochondria, mania, hysteria, and somnambulism. Sauvages has published a case which he borrowed from Fortis.

CASE LXXX. "A man lately came to me saying: 'Sir, if you do not help me, I am lost; I am sinking into marasmus;

* Dubosquet, Dissertation sur le Cauchemar, p. 8, 1815.

see how pale and thin I am. I, who was always so stout and good-looking, am nothing but skin and bone.' 'What ails you?' I inquired; 'to what cause do you attribute your malady?' 'I will tell you,' he replied; 'and you will certainly be astonished. Almost every night, a woman, whose form is not unknown to me, throws herself on my breast, and presses me so violently, that I can scarcely breathe; when I endeavor to cry out, she stifles me, and the more I try to raise my voice, the more powerless do I become. Moreover, I can neither use my arms to defend myself, nor my feet to fly; she holds me bound and strangled.'

"'This is nothing surprising,' I remarked, immediately recognizing nightmare; 'it is nothing but a phantom, an effect of the imagination.' 'A phantom!' cried he; 'an effect of the imagination! I tell you what I have seen with my eyes and touched with my hands. Frequently, when I am awake, she springs upon me; I endeavor to repulse her in vain; fear, anxiety, and her superior strength, throw me into a state of helplessness that makes me incapable of defence. I have run hither and thither, constantly seeking relief from my miserable state; but, do what I will, neither by prayers nor menaces can I persuade her to cease tormenting me.'—I attempted in vain to persuade this man of the absurdity of his ideas; however, after two or three conversations, he began to be convinced of the nature of his malady, and to entertain hopes of a cure.*

The hallucinations of nightmare have sometimes occurred in an epidemic form.

CASE LXXXI. "The first battalion of the regiment of Latour d'Auvergne, in which I was first surgeon," says Dr. Parent, "when in garrison at Palmi, in Calabria, received orders to leave the place at midnight, and hasten to Tropea, in order to oppose the disembarkation of a flotilla. It was in the month of June; the troops had forty miles to march; they departed at midnight, and did not reach their destination until seven o'clock at night, having rested but a short time, and suffered considerably from the heat of the sun. On arriving, the soldiers found their mess and lodging prepared for them.

"As the battalion had come from the farthest point and was the last to arrive, the worst barrack was assigned to it; and

* Jason, *De Morbis Cerebri*, etc., cap. xxvi., et Schoenkius, *Obs.* 253.

eight hundred men were placed in a spot, which ordinarily would not hold more than half the number. They were huddled together on the floor, on straw, without coverings, and consequently could not undress. It was an old deserted abbey. The inhabitants informed us that the battalion could not rest in that place, because it was nightly haunted by ghosts, and that several regiments had already made the unfortunate attempt. We laughed at their credulity; but what was our surprise, at midnight, to hear the most alarming cries proceeding from every part of the barrack, and to see all the soldiers rush out in terror! I interrogated them as to the cause of their fear, and they replied that the devil inhabited the abbey; that he had entered through a hole in the door, under the form of a huge dog with long black hair, who rushed upon them, flew over their breasts with the rapidity of lightning, and disappeared by the door opposite to that at which he had entered.

“We laughed at their fears, and endeavored to prove that this phenomenon arose from causes quite simple and natural, and was only the effect of imagination. Neither by persuasion nor threats could we prevail on them to return to the barrack; they passed the remainder of the night dispersed on the seashore, and in various parts of the town. The next day, I again interrogated the sub-officers and the oldest soldiers. They assured me that they were above all kinds of fear, that they believed neither in spirits nor ghosts, yet they appeared quite persuaded that the scene of the barrack was not an effect of imagination, but a reality. They insisted that they were not asleep when the dog came in, but that they had seen him, and were wellnigh smothered when he jumped on their breasts.

“We remained all day at Tropea, and as the town was filled with troops, were obliged to return to the same lodging, but we could persuade the soldiers to lie down only by promising to pass the night with them. Accordingly, at half-past eleven, the commander of the battalion and myself entered; the other officers had, out of curiosity, dispersed themselves about the different rooms. We did not expect that the scene of the preceding evening would be renewed; the soldiers, encouraged by the presence of their officers, who watched, had gone to sleep, when, towards one in the morning, and in every room at the same instant, the cries were renewed, and the men who had seen

the dog leap on their breasts, fearful of being smothered, rushed from the barrack, never to re-enter it. We were up, quite awake, and on the watch to see what would happen, and, as may be supposed, we saw nothing.

“The enemy’s fleet having dispersed, we returned the next day to Palmi. Since this event, we have traversed the kingdom of Naples in every way and at all seasons; our soldiers have frequently been packed in a similar manner, but we have never had a recurrence of this phenomenon.”*

The forced march which these soldiers had been obliged to make during a very warm day, had, probably, by fatiguing the organs of respiration, weakened them, and predisposed them to the nightmare (incubus, ephialtes). Doubtless, also, the exciting cause was the constrained position in which they were obliged to remain with their clothes on, as well as the rarefaction of the air; and, perhaps, the result was partially due to the influence of some noxious gas.

SECT. II.—HALLUCINATIONS IN DREAMS.

The analogies which exist between hallucinations in dreams and in a waking condition, have induced writers who look on hallucination as a pathological phenomenon, to place the two in the same category. An English writer who maintains this doctrine, says that, in both cases, the horses draw the chariot without a guide, with this difference, that the coachman is drunk in insanity, and asleep in dreams.† Here, in fact, lies the difference.

More recently, MM. Moreau and Al. Maury, have maintained a similar opinion. If this be admitted, the result would be that none would escape insanity, since those whom it would spare during the day would be attacked in the night. The absolutism of this proposition is its best refutation. The dreaming state, in an immense majority of cases, is a purely physiological condition; it is merely a continuation of the action of the intelligent principle; and to establish the truth of this proposition, it would be only necessary to bring forward any of the plans and actions which are conceived and executed during

* Grand Dictionnaire des Sciences Médicales, t. xxxiv. art. Incube; case communicated by Dr. Parent.

† The Antiquary, vol. i. p. 189.

sleep. We may, therefore, conveniently classify dreams into two divisions, according as they are physiological or pathological.

The conditions of sleep necessarily modify nocturnal hallucinations. In fact, in dreams, man is no longer a volitional being; his senses cease to perform their functions; identity is lost; he confounds time and space; the strangest persons and events cause no astonishment; his attention is almost suspended; his imagination is unbounded, his memory surprising. All these psychological states are found in the hallucinations of dreams, and establish their difference from waking hallucinations.

Voltaire dreamt the first canto of his *Henriade* differently from the plan which he had adopted in writing it. He was struck with the singularity: "In my dream," says he, "I said what I should hardly have said awake; I therefore thought and reflected involuntarily. I possessed no freedom of will, and yet I combined ideas with shrewdness, and even with genius."

The hallucinations of dreams are frequently exhibited in the intermediate state between sleeping and waking. M. Al. Maury gives them the name of *hypnagogique* (*αγωγος*, that which brings on, and *υπος*, sleep).* It is with some reason that Purkinge and Grutheisen called them *the elements of dreams*. Cerebral congestion appears favorable to their production; but the generalization of this fact would be contrary to experience, for thousands of persons dream without having hypnagogical hallucinations, headaches, or congestive symptoms.

The object which is perceived in a dream may be the faithful representation, or almost the identical object itself which is perceived in an hallucination, as the object of an hallucination may be the exact reproduction of the object of a dream.

Abercrombie, whose work on the Intellectual Faculties has acquired an extraordinary reputation in England, and justly merits a translation into our language, is of opinion that dreams and hallucinations are closely related to each other. In support of this doctrine, he quotes the following fact: "A distinguished physician, harassed with fatigue, and worn out with anxiety in consequence of the illness of one of his children, slept in his chair, where he dreamed that he saw a gigantic baboon. He awoke much agitated, arose and went towards a table that was in the middle of the room. He was perfectly awake, and re-

* Ann. Méd. Psych.; t. ii. p. 26.

cognized the objects around him. At the end of the room, against the wall, he distinctly saw the baboon making the same grimaces as in his dream. This apparition lasted for half a minute.”*

Sir Walter Scott says that the analogy between dreams and illusions is striking, as is shown in the following facts: “Thus, a dreamer hears a noise not sufficiently loud to awaken him entirely; at the same time something accidentally touches him. These impressions instantly form a part of his dreams, and adapt themselves to the tenor of the ideas that occupy his mind, whatever they may be. Nothing is more remarkable than the rapidity with which the imagination furnishes a complete explanation of this interruption to sleep, according to the manner in which ideas are presented by the dream, even without requiring a moment’s respite for this operation. For example, if a duel is the subject of the dream, the noise that is really heard becomes the discharge of the pistols of the combatants. If an orator, in his dream, is making a speech, the noise becomes the plaudits of his supposed auditory. If the dreamer is transported in his dreams to the midst of ruins, the noise appears that of the fall of some portion of the walls.

“In a word, an explanatory system is adopted, in which the rapidity of thought is so great that, if we suppose the noise heard to be the first efforts of some one to awaken the sleeper, the explanation, although requiring a certain train of deductions, is usually finished and complete before a second effort has perfectly awakened the sleeper. There exists in the succession of ideas during sleep, an intuition so rapid that it recalls the vision in which the prophet Mohammed saw all the wonders of heaven and hell, although the water contained in the jar, which was upset when his ecstasy commenced, was not completely emptied when he recovered the use of his ordinary faculties.”

Hallucinations in dreams are sometimes the result of association of ideas, or reminiscences. Amongst the curious cases of this nature, those that we are about to relate have great interest, and prove that dreams give rise to the most singular combinations, and the strangest facts.

* Abercrombie, *Inquiries concerning the Intellectual Powers and the Investigation of Truth*. London, 1841.

CASE LXXXII. "A friend of mine," says Abercrombie, "employed as cashier in one of the principal banking-houses in Glasgow, was at his desk, when an individual entered, requiring the payment of six pounds sterling. Several persons were there awaiting their turn; but he was so impatient, so noisy, and, above all, stuttered so insupportably, that one of the clerks begged the cashier to pay him, in order to be rid of him. The cashier assented with an impatient gesture, and without entering the sum on the books. At the close of the year, in eight or nine months afterwards, the books would not balance; there was an error of six pounds. My friend passed several days and nights vainly endeavoring to find the deficit; overcome with fatigue, he returned home and went to bed, where he dreamed he was at his desk, that the stutterer came in, and presently all the details of the affair were correctly re-enacted. He awoke, his mind fully occupied by his dream, and with the hope that he was about to discover what he had vainly sought. On examining the books, he found that the sum had not been entered in the day-book, and that it corresponded exactly with the error."*

CASE LXXXIII. M. R. de Bowland, land-owner in the Valley of Gala, was prosecuted for a considerable sum of money, being the accumulated arrears of a tithe, due, it was said, to a noble family. M. R. was entirely convinced that his father, according to a peculiar custom in Scottish law, had purchased the tithes of the incumbent, and that consequently the demand was unjust. But after minute researches in the title-deeds in the public acts, and very long inquiry of those who had had business transactions with his father, he failed in finding any proof in his favor. The fatal term was on the point of expiring, and he was preparing his departure for Edinburgh, in order to arrange the matter in the most advantageous manner possible. He went to bed in this state of mind; scarcely was he asleep when he had the following dream: His father, who had been dead for many years, appeared, and inquired what it was that so troubled his mind. In dreams, apparitions do not excite any surprise. M. R. told him the cause, adding that the payment of so considerable a sum of money was the more disagreeable to him, inasmuch as he knew it was not due, although

* Abercrombie, *op. cit.*, p. 280.

he could not bring anything to prove his assertion. "You are right, my son," replied the shadow; "I have paid these tithes for which you are prosecuted. The papers relating to these transactions are in the hands of M., attorney, who has retired from business and lives at Inveresk, near Edinburgh; I applied to him in this case, although he never before transacted my business. It is possible that M. has forgotten this circumstance, which occurred so long ago; but you can recall it to him by saying that, when I went to settle his account, a difficulty arose about the value of a Portugal gold-piece, and that we agreed to drink out the difference at a tavern."

M. R. awoke in the morning, his mind dwelling upon his dream. He thought it advisable to turn out of his road and go to Inveresk instead of direct on to Edinburgh. Having reached the place, he found the person of whom his father had spoken; he was a very aged man. Without saying a word of his dream, M. R. inquired whether he recollected transacting any business for his late father. The old gentleman had no recollection of it, but the circumstance of the gold-piece brought it to his memory; he sought for, and found the papers; so that M. R. returned to Edinburgh with the necessary documents to defend his suit, which he was on the point of losing.*

Undoubtedly, M. R. had formerly heard the circumstance mentioned by his father, but it had long been effaced from his memory. It is remarkable that the fact should have recurred to his mind after so fatiguing a research. There are authentic dreams which communicate events passing at the moment, or shortly after. A Protestant minister having gone to Edinburgh from a neighboring village, stopped at an inn. He was scarcely asleep, when he dreamt that his house was on fire, and one of his children in the midst of the flames. Awaking up instantly, he hastily quitted the inn to return home. Arriving in sight of his house, he found it in flames. He rushed in in time to save one of his children, who had been abandoned in the midst of the alarm and confusion consequent on such an event.†

This fact may be explained naturally, without having recourse to the marvellous. It is possible that the minister had a servant who was careless of fire; this was sufficient to inspire him with

* Abercrombie, *op. cit.*, p. 288.

† *Ibid.*, p. 291.

a fear of having his house burned. To this may be added the fact that his absence would* increase the neglect of his servant, that there was to be a *fête* in the neighborhood, and that his servant would probably be intoxicated. These circumstances, strongly acting upon an excited imagination, would of themselves be sufficient to impress him with the idea that he beheld his house in flames, which a simple coincidence converted into a sad reality.

CASE LXXXIV. We read, in a work by Ferriar, an anecdote borrowed from Ben Jonson, who had extracted it from a work by Drummond.* This author relates that when King James came to England, at the time of the plague, he went, accompanied by Old Cambden, into the country, to visit Sir Robert Colton. There he dreamed that his eldest son, yet a child, who was in London, had a bloody cross on his forehead, as though he had been wounded by a sword. Alarmed at this apparition, he sought to allay his fears by prayer, and in the morning related the occurrence of the night to Sir Cambden, who assured the monarch that it was only a dream, and begged him not to be disturbed. The same day the king received a letter, announcing the death of his son by the plague. When the child appeared to his father, he had the shape and proportions of a grown man.†

CASE LXXXV. Antiquity has bequeathed to us a famous dream, which has since found place in many works. Two friends arrived at Megara, and lodged in different places. One of the two was scarcely asleep, when he dreamed that his companion announced to him, with a melancholy air, that his host had formed a project to assassinate him, and entreated him to come as quickly as possible to his succor. Upon this he awoke, but, convinced that it was only a dream, he went to sleep again. A second time his friend appeared, and conjured him to hurry, as the murderers were about to enter.

Much disturbed, he was amazed at the recurrence of his dream, and prepared to go to his friend; but reason and fatigue gained the mastery, and he returned to bed. His friend then appeared for the third time, pale, bleeding, disfigured. "Wretch," said he,

* Drummond's Works, p. 224.

† Ferriar, An Essay on Apparitions, p. 58.

“you did not come at my entreaty ! It is now over ; nevertheless, revenge me. At daybreak, you will meet at the city gate a cart-load of dung; stop it, and have it unloaded; you will find my body concealed in the centre; inter me honorably, and pursue my murderers.”

Such tenacity, such consistent details, allowed of no hesitation; the friend arose and repaired to the gate indicated, found the cart, stopped the driver, who was disconcerted, and, on searching, discovered the body of his friend.*

Admitting the truth of the account, and presuming that time has not amplified or embellished it, it is easily explained by natural causes. Was not the separation of the two friends, in a strange city, after the fatigues of travelling, sufficient to awaken mournful presentiments in the mind of one of them, who, in the silence of the night, was touched with the fear of assassination? This idea once indulged, imagination would do the rest. As to the episode of the cart, which seems difficult of interpretation, it is probable that he had seen it in the courtyard. The principle of association of ideas was an element of the dream.

Cicero, Plutarch, and other ancient authors have preserved the following anecdote: “Simonides, having met with the dead body, on the highway, of a man who was a stranger to him, had it interred. As he was about to embark, he dreamed that the man whom he had buried, appeared to him, and informed him that, if he persisted in embarking on his voyage, he would perish. This warning induced him to alter his mind, and it appeared subsequently that the vessel was wrecked.”*

“The opinion,” says an illustrious writer, “that truth is sometimes presented to us during sleep, prevails among all nations. The greatest men of antiquity had faith in it, among others Alexander, Cesar, the Scipios, the two Catos, and Brutus, none of whom were weak-minded men. The Old and New Testaments furnish us with numerous examples of dreams that have been realized. For myself I need nothing beyond my own experience, and I have more than once found that dreams may be warnings, giving us some information interesting to ourselves

* Cicero, *De Divin.* lib. i. § xxvii. p. 77.

† Cicero, see Valerius Maximus, *liv. i. ch. i.*; Plutarch, *The Oracles of Pythius*, p. 154; Philostratus, *Life of Apollonius*, *liv. viii. ch. x. p. 562*; and Gauthier, *Histoire de Somnambulism*, 2 vols. in 8vo. 1842.

alone, and that it is not possible to combat or defend with reasonings things that surpass human reason.”*

The famous Bossuet, in his funeral oration on Anne of Gonzages, Princess Palatine, deduces his whole plan of conversion from a mysterious dream which she had.

“It was,” said he, “an admirable dream, such as God sends by his ministering angels, in which the images are so distinct and clear that they appear quite celestial. She thought that, walking alone in a forest, she met with a blind man in a little hut. She approached, and inquired whether he was born blind, or had become so by accident. He replied that he was born blind. ‘You do not then know,’ said she, ‘what is light, which is so beautiful and agreeable; nor the sun, which has so much brilliancy and beauty?’ ‘I have never,’ replied he, ‘enjoyed the sight of that beautiful object, nor can I form any idea of it; but I do not the less believe it to be of marvellous splendor.’ The blind man then seemed to change both his voice and countenance, and, assuming an air of authority, said: ‘My example should teach you that wonderful things, which escape our sight, are no less true nor desirable because we are unable to comprehend them.’”†

The following are the reflections of Le Maistre de Sacy on dreams: “The pagans, and men in general,” said he, “have often made chimerical observations on dreams, full of superstition and vanity. It has, nevertheless, pleased God, as it appears in Holy Writ, to give very important counsel at times to saints, during sleep. Saint Augustine reports that Saint Monica, his mother, comprehended, by certain pleasing sensations, the revelations which it pleased God to make to her during sleep, and which her imagination represented to her during her dreams of the night.”‡

Presentiments.—The study of dreams leads us to speak of presentiments. The farther we advance in the consideration of the nervous system, the more we are compelled to admit, as M. Max (Simon) has well said, “that if statistics are true when applied to size and quantity, they are no longer so when relating to life

* Bernardin St. Pierre. Paul et Virginie.

† Chefs-d’œuvre de Bossuet, Lefebvre’s edition, Paris, 1829, p. 449.

‡ Le Maistre de Sacy, Obs. on the 24th verse of Leviticus, t. iii. p. 738.

and strength. Can truth, virtue, justice, health, sensibility, etc., be computed? No—a thousand times no; at least, not in such a manner as to identify them with matter.’*’

Sensibility is, in fact, a key-board, of which it is impossible to seize and express all the tones, producing, as it does, the most astonishing and unexpected effects. I read lately of a young girl brought up in the country, at the foot of the mountains, who had the faculty of distinguishing, amidst the confusion of noises all around her, other sounds inaudible to all besides. It was now a hollow rumbling that she heard echoing between the summits of the Pyrenees, and the acuteness of her hearing was verified by a storm which broke with fury during the night on the valley. Then she would suddenly hear the measured tread of a horse afar off; and the people were surprised to see, some hours afterwards, a traveller arrive seeking hospitality, thus bearing witness that she had not been deceived by the illusion of a sense excited to so astonishing a degree. †

The same phenomenon may be noticed with respect to the other senses; thus, the delicacy of the sense of smell is sometimes so great, that persons can detect substances placed at a distance at which others are unable to discern them.

Some have denied atmospheric influence on certain organizations. Facts, however, demonstrate that there are natures so impressible that they discern, long before others, the changes about to take place in the air.

In the moral world, the field of observation is no less curious. All who have powerfully loved, know that there is a supernatural vision in passion, which causes the woman loved or hated to be recognized by signs imperceptible to ordinary faculties; she is not seen, but we say, “that is she.”

With presentiments are associated *antipathies* and *sympathies*. That individuals have experienced shuddering sensations at the approach of an enemy, or of an unknown danger, is established by incontrovertible evidence. Some years since we had the opportunity of seeing a lady who had this instinctive feeling the instant she came into close contact with a stranger. The

* L’opinion Reine du Monde. Union Médicale, 2 Août, 1851.

† Souvenirs d’une Aveugle née, recueillies et écrits par elle-même; publiés par M. Dufau, Directeur des Aveugles, p. 45, Paris, 1851.

impression she received was always justified by the result. We wished to magnetize this lady, in order to study so singular a power, but she evinced so much uneasiness at the operation, that it was impossible to test it.

Much more might be said on *presentiments*, but we will not enter into any ample details on the subject. Cold and calm minds reject, but sensitive natures accept them. In the greater number of cases, they are not realized; in such presentiments as are justified by the events which follow, they are but a reminiscence, or a simple coincidence; all this we readily admit. It is no less true, however, that an unexpected occurrence, a strong preoccupation, a lively uneasiness, a sudden change of habit, or any kind of fear, arouse instantly in the mind presentiments which it would often be wrong to reject with systematic incredulity.

This explanation does not seem to us inconsistent with sound sense, and in order to give to skepticism the largest possible range, we will quote a letter, inserted in the *Mercuré Galant*, of January, 1690:—

CASE LXXXVI. “The best proof, my friend, that I can give you of the vanity of dreams, is that I live after the apparition which I had on the 22d of September, 1679.—On that morning I awoke at five o’clock, but slept again directly. I soon dreamed that I was in my bed, and that the covering was withdrawn (an accidental circumstance, but true). I saw one of my relations, who had been dead some years, enter my room; she who was formerly so lively, now looked very sad. She sat down on the foot of my bed, and looked compassionately on me. As in my dream I knew she was dead, I judged by her distressed look that she was about to announce to me some bad news, perhaps death. Indifferent to that event, I said: ‘Well, I must then die!’—‘It is true.’—‘When?’—‘To-day.’—I own that the time seemed short, but without any fear, I questioned her anew: ‘How?’—She murmured some words that I could not catch, and I awoke.

“The importance of so peculiar a dream caused me to examine attentively my situation. I remarked that I was lying on the right side, my body straight out and my hands on my stomach.—I arose to write down my dream, lest I should forget it, and finding that it contained all the circumstances peculiar

to divine and mysterious visions, I was no sooner dressed than I went to tell my mother-in-law, that if serious dreams were infallible warnings, in twenty-four hours she would cease to have a son-in-law. I then related to her what had happened; I also repeated it to some of my friends, but without feeling the least alarm or changing my habits, yielding myself to the will of Providence.

“Perhaps, had I been weak enough to believe in this vision, I should really have died, and my fate would have resembled that of the men spoken of by the Greek historian Procopius; I should have lost my life as a punishment for my belief in dreams, a superstition forbidden by God.”

Presentiments, then, may be explained in a number of cases by natural causes; but may we not, without being taxed with a leaning towards the marvellous, affirm that there are events that seem to depart from common laws, or that at least depend on connections, hardly understood, between moral and physical laws, on over-excitability of the nervous system, or which are connected with the phenomena of magnetism and somnambulism?

CASE LXXXVII. Mademoiselle R. was endowed with excellent judgment and was religious without bigotry. She lived, before her marriage, in the house of her uncle, a noted physician, and member of the Institute. She was thus separated from her mother, who was seized, in the country, with a severe illness. One night, this young person dreamed that she saw her mother, pale, altered, and about to breathe her last. She was bitterly expressing her grief that she was not surrounded by her children, one of whom, a curate from one of the parishes in Paris, had emigrated to Spain, whilst the other was in Paris. She soon heard herself called by her baptismal name; in her dream she saw the persons who surrounded her mother, imagining that she called her granddaughter, who bore the same name, seek for this girl in the neighbouring square; a sign from the sick woman gave them to understand that it was not her granddaughter, but her daughter, who was in Paris, that she desired to see. Her mother's countenance expressed all the grief that she felt in her absence; suddenly her features fell, and were covered with the paleness of death; she fell lifeless on her bed.

The next day, Mademoiselle R. appeared very sad. To D., who inquired the cause of her grief, she gave the details of the trouble that oppressed her. D., finding her so disturbed, pressed

her to his heart, and confessed that it was but too true, that her mother had just died; but entered into no further explanations.

Some months afterwards, Mademoiselle R., profiting by her uncle's absence to arrange his papers, found a letter, which he had thrust into a corner. What was her surprise on reading all the particulars of her dream, which D. had passed over in silence, being unwilling to excite too strong an emotion in a mind already so vividly impressed!

This account was given to us by the person herself, in whose veracity we place the utmost confidence. We must, doubtless, here exercise a prudent reserve, and the explanation of the dream given by Abercrombie (p. 230) may strictly be used, here; but we frankly acknowledge that such explanations are far from satisfying us, and that this subject, to which we have given deep attention, affects some of the profoundest mysteries of our being. Were we to give the names of all the known characters holding a high position in science, with correct judgment and extensive knowledge, who have had these warnings and presentiments, we should find ample matter for reflection.

In support of these remarks, we will give the following anecdote, recorded by Dr. Sigmond, who had it from the widow of M. Colmache, private secretary of M. de Talleyrand:—

CASE LXXXVIII. One day, in presence of the old minister, the conversation was directed to those instantaneous warnings which might be considered as communications from the invisible world with man; some one observed that it would be difficult to find any celebrated man, who, either in his own person or that of an intimate friend, could not attest some supernatural event of his life. The prince remarked: "I can never forget that I was once gifted, for a moment, with an extraordinary and inexplicable prescience, which was the means of saving my life. Without that sudden and mysterious inspiration, I should not be here to recount these curious details. I was intimately connected with one of my countrymen, M. B. We had always lived on the best terms, and in those stormy times, something more than friendship was needed to unite persons, when the expression of friendship required almost a divine courage. I had no cause to doubt his affection. On the contrary, he had, on several occasions, given me the most devoted proofs of his attachment to my person and interests. We had together quitted France to take

refuge in New York, and had hitherto lived in perfect harmony. Wishing to increase our little capital, I had freighted a ship, half shares with him, to try our fortune in the Indies. We were ready for our departure, but waited for a favorable wind with the greatest impatience. This state of uncertainty appeared to sour poor B. to a most extraordinary degree. Incapable of remaining quiet, he roamed the city with a feverish activity, which, for the moment, excited my surprise, for he was always remarkable for his calmness and placidity. One day he entered the room, evidently under great excitement, although he used great efforts to restrain himself. I was writing letters to Europe. Leaning over my shoulder, he said, with a forced gayety, 'Why do you lose time in writing these letters? They will never reach their destination. Come with me, and let us make the round of the battery. The wind may become favorable; perhaps we are nearer to our departure than we think!' The day was magnificent, although the wind was high; I allowed myself to be persuaded. B., as I afterwards recollected, showed extraordinary alacrity in closing my desk, arranging my papers, and offering my hat and cane, which I attributed to the need of incessant activity with which he had appeared overwhelmed ever since our forced departure. We threaded the well-peopled streets, and reached the battery. He had offered me his arm, and hurried on as if he were in haste to reach it. When we were on the grand esplanade, B. hastened still more, until we reached the edge. He spoke loudly and rapidly, and admired, in energetic terms, the beauties of the scene. Suddenly, he stopped in the midst of his incoherent talk. I had disengaged my arm from his, and stood firmly before him. I fixed my eye upon him. He moved aside, as if intimidated and ashamed. 'B.,' cried I, 'your intention is to kill me; you mean to throw me from this height into the sea! Deny it, monster, if you dare!' The insane man looked at me intently with his haggard eyes for a moment; but I was careful not to remove my looks from him, and his eyes fell. He muttered some incoherent words, and endeavored to pass me, but I spread my arms and prevented him. Casting a wild look around, he threw himself on my neck, and burst into tears. 'It is true, it is true, my friend! the thought has haunted me day and night like an infernal flame. It was for that I brought you here; see, you are not a foot from the precipice!

another instant, the deed would have been done!' The demon had abandoned him; his eyes were void of expression; a white foam covered his parched lips; the crisis had passed. I conducted him home. Some days of rest, bleeding, and dieting entirely cured him, and, what is the most singular circumstance of all, we never referred to the occurrence."

The prince was persuaded that, on that day, his destiny would have been decided, and he never spoke on the subject without the greatest emotion.

This kind of momentary excitement, which never recurs, but leaves an ineffaceable impression on the imagination, is, says M. Sigmond, what is called *fantasia*, and in France, *pressentiment*. Some curious examples are recorded in the *Annales Médico-psychologiques*, 2d série, t. ii. p. 315-317, translated from the *Psychological Journal* of M. Forbes Winslow. In the *Souvenirs de Mme. de Créqui*, we read the following case:—

CASE LXXXIX.—The Prince de Radzwil had adopted an orphan niece. He inhabited a chateau in Galicia, in which was a very large room which separated the apartments of the prince from those occupied by the children, so that, in order to communicate, it was necessary either to pass through this room or go through the court-yard.

The little Agnes, five or six years old, uttered piercing shrieks whenever she was taken through the apartment. She pointed, with an expression of terror, to an enormous picture that hung over the door, representing the Cumæan Sibyl. Many attempts were made to vanquish this repugnance, which was attributed to childish obstinacy; but the attempts led to such serious consequences, that the point was yielded, and for ten or twelve years the young girl preferred, during all weathers, traversing the vast court-yard, or the gardens, to passing through that door which gave her such painful impressions.

Having arrived at marriageable age, the young countess was introduced at the château. During the evening, the company, desiring some merry game, repaired to the large parlor, where, moreover, the wedding-ball was to take place. Animated by the cheerful scenes around her, Agnes did not hesitate to follow the guests. Scarcely had she reached the portal than she drew back, and acknowledged her fear. According to custom, she had led the way, and her bridegroom, her friends, and uncle,

laughing at her childishness, closed the door on her. But the poor girl resisted, and the door being violently shaken, the picture that hung over it fell down. An angle of the enormous mass crushed her skull, and killed her on the spot.*

There may, therefore, be manifested in certain cases a disposition in the nervous system by which the individual so affected may have the sensation of an unexpected event, or some danger, or unusual occurrence. All travellers who have threaded the forests of the New World, and noticed the wild natives, speak of the extraordinary movements of animals, and of the conduct of the savages on the approach of some great catastrophe, whilst Europeans are yet inquiring the cause of these excitements. Without interfering with the action of mind upon matter, we are firmly convinced that imponderable agents, electricity in particular, have connections, yet unknown, with the organization of man.

Many of the cases that we have already mentioned prove that the operations of mind, which occur in dreams, consist principally in past remembrances and associations following each other, according to a law of succession over which the will has no power; in general, the impressions are weakened, and escape the empire of that faculty. But things do not always pass thus, and the work of thought may be continued in that state. These are *psychical dreams*, the *intuitive dreams* of M. Macario. M. Bailarger, who has paid attention to this subject, says that, ordinarily, in dreams, hallucinations are psychical, or leave no sensorial impression. They also relate more especially to the sense of hearing. We cannot adopt the same exclusive idea as to this sense.

CASE XC. Examples of persons who have composed in dreams, are not of uncommon occurrence. One of the most remarkable cases of this nature, is that to which we owe the famous sonata by Tartini, called the Devil's Sonata. This celebrated composer was sleeping, after having vainly endeavored to finish a sonata; his preoccupation continued during sleep; he dreamed that he renewed his task, and was in despair at composing with so little warmth and spirit, when the devil suddenly appeared and offered

* J. Charpignon, *Physiologie Médecine et Métaphysique du Magnétisme*, Paris, 1848, p. 352.

to finish his sonata, if he would sell his soul to him. Entirely under the influence of this hallucination, he accepted the proposition, when he heard the devil execute the desired sonata on the violin with an inexpressible charm of execution. He then awoke, in a transport of delight, hastened to his desk, and wrote down the conclusion to which he had just listened. This is probably the most remarkable case of this species of hallucination that ever occurred.*

Condorcet says, that he was frequently obliged to give up his difficult calculations, in order to rest. Several times, in his dreams, the work was done for him, and the corollaries correctly presented to his mind.

Franklin related to Cabanis that political combinations, which had often embarrassed him during the day, were frequently made clear to him in dreams.

Hermas was asleep, when, it is said, a voice dictated to him the book, which he called the *Pasteur*. Some persons assert that the *Divina Comédia* was the inspiration of a dream.

Galen owed his vocation of physician to a dream, in which Apollo appeared to him on two different occasions, and desired him in future to devote himself entirely to medicine. This celebrated physician dwelt with much complacency on this event.

It is equally certain that some dreams take so strong a hold on the mind that, on awaking, evidence is needed to prove that they are only creations of the imagination. I have known dreams, very circumstantial, produced on several successive nights. "I remember," says M. Maury, in his *Memoir* (p. 31), "having dreamed eight times in one month of a certain person, whose identity, during that period, remained unchanged, but whom I did not know, and who, probably, only existed in my own imagination. And what is strange, he frequently continued actions in a dream that had been commenced in a former one."

It often happens that real conversations are maintained in a dream. Who has not had his mind occupied, and even fatigued during sleep, by some discussion, the advantage of which he has not always retained? It would seem as though two distinct individuals held different opinions, one of whom came off vic-

* Moreau, de la Sarte, *Melanges de Littérature*.

torious, and yet these seemingly two individuals were one and the same person.

Saint Augustine relates the following fact:—

CASE XCI. A learned man, who was deeply engaged in reading Plato, said that one night, in his own house, and before going to sleep, he saw a philosopher, whom he knew intimately, come to him, and expound some Platonic propositions—a thing which he had always hitherto refused to do. On the following day, he was asked why he explained that in a strange house which he refused to do in his own. “I did not do so,” replied the philosopher, “but I dreamed that I did.”

“Thus,” adds Saint Augustine, “the one sees and hears, when perfectly awake, by the force of imagination, what the other acted in a dream.”

“For ourselves,” he adds, “had it been indifferently related to us by indifferent people, we should have scorned to place any faith in it; but we know that he who related the fact is incapable of imposition.”*

The hallucinations of dreams are almost always effaced on waking, or, if their impression continues, they do not exert any sensible influence on the conduct; but it is not so when they are the forerunners of a sickness, a mental alienation, or when they are manifested in the sleep of the insane. They then present an extreme intensity, a very powerful tenacity, and remain deeply engraven on the memory.

Pathological dreams have been noticed by all observers, and there is no doubt that they might afford useful indications. Galen speaks of a sick person who dreamed that he had a stone leg; and says that, sometime afterwards, that leg was paralyzed.

The learned Conrad Gessner dreamed one night that he was bitten in the left breast by a serpent, and a deep and severe lesion was soon manifested in that very spot; it was, in fact, a carbuncle, that terminated fatally at the end of five days.

Nervous diseases, and especially mental alienation, are most frequently preceded by whimsical and extraordinary dreams.

Otier, of Geneva, was consulted, in 1778, by a lady of Lyons, who, the night before the derangement of mind occurred,

* St. Augustine, quoted from Dieu, liv. xviii. ch. xviii.

dreamed that her mother-in-law approached her with a poniard, in order to kill her. This strong impression, increasing in intensity during the following day, became hypochondria, and finally assumed all the characteristics of real insanity.

In cases where the mind is disposed to mysticism, or to great preoccupation, we witness the same results.

CASE XCII. "In 1610," says Van Helmont, "being much fatigued with deep thinking, during which I had endeavored to acquire some knowledge of my soul, I slept. I was soon raised above the fetters of reason; and it appeared to me that I was in a dark room; on the left-hand side I saw a table, and on it a bottle containing a liquid, which thus addressed me: 'Dost thou wish for honors and riches?' I was stupefied at hearing these words. I paced up and down, endeavoring to understand what this could mean. On the right hand appeared a slit in the wall through which shone a light, the brightness of which made me forget the voice and the liquid, and changed the current of my thoughts, for I contemplated things surpassing the power of speech. This light lasted but an instant. In despair, I returned to the bottle, which I carried away with me. I wished to taste the liquid it contained. With great exertion, I uncorked it, but experienced a sensation of horror, and awoke. Still, my desire to comprehend the nature of the soul continued. This desire lasted for twenty-three years, that is to say, until 1633, when I had a vision, during which my own soul was exhibited to my astonished sight. It was a perfectly homogeneous light, composed of a spiritual substance, crystalline, and brilliant. It was shut up like a pea in its shell, and I heard a voice saying to me: 'Here is what thou sawest through the chink in the wall!' It is in the soul that that vision operated; he, who sees his own soul with his earthly eyes, shall become blind."*

According to M. Calmeil, when dreams exercised a universal empire over the mind, and the world was plunged in ignorance, the greater number of votaries who went into the temples of Isis, Esculapius, and Serapis, to implore aid, as well as many sectarians, and those whom religion had not enlightened, obeyed the hallucinations of sleep.

* Van Helmont, *Ortus Medicinæ Imago mentis*, etc., vol. i. quarto, p. 269, Amsterodami, 1643.

In the times of sorcerers, the magistrates asserted that the bewitched had not quitted their prisons, notwithstanding they declared they had just arrived from the witches' sabbath, and ended by believing that the soul went there alone, or that the devil fascinated their eyes, and assumed the shape of the persons accused.

In the first ages of the church, only a few select persons were instructed. The common people, who could neither read nor write, were only struck with the material view of Christianity. They, therefore, adhered to its forms, and accepted it in its literal sense. This was the era of dreams, which commanded the faith of many Platonists. It is not then surprising that individuals existed, who, impressed by a dream, ended by believing in its reality, and persuaded others that these visions had, independently of their fancy, a real cause. Without doubt, many of the histories related in the *Golden Legend* had no other source. In fact, it is impossible to attribute a more rational origin to the singular narrations this book contains.

CASE XCIII. The following details were communicated by a minister worthy of belief to the Editors of the *Magasin Psychologique*. The lady, to whom they relate, reasoned well on every subject but that of her visions. We prefer quoting her own words: "When I was four years old, and playing like other children of my age, I had placed the Bible under my feet, in order more conveniently to dress my doll, when I heard a voice whisper in my ear: 'Put that Bible in its place.' As I did not obey, thinking I was mistaken, the same order was repeated. At seven years old, my sister and myself were frightened, by the sight, in the room, of a large, clear flame, in the midst of which we saw a child about six years of age. Our cries attracted our parents, who scolded us for our unfounded fears; but the event was engraven on our memories.

"In 1770, my husband and myself quitted Strasbourg on account of the dearness of provisions. During the voyage, the Lord appeared to me in a dream, and talked with me for half an hour. In the following year, after severe domestic troubles, I saw one morning, on waking, a man about sixty years of age, of celestial countenance, dressed in a robe of blue. His face was as clear as the purest crystal. He looked with tenderness on me, and said: 'Persevere, persevere, persevere!' I was igno-

rant to what it alluded, when a young person, by his side, as beautiful as an angel, said to me: 'Persevere in prayer, in faith, in works.'

"While they were talking to me, a light shone into the chamber, and then disappeared. At the same moment, it seemed to me that they were dragging me about by the hair; the pain, however, was endurable. The light reappeared, and the pain ceased; when darkness again succeeded, I thought they were pulling off my flesh with pincers. After several alternations of darkness and violent pains, I saw the devil come out from behind the bed, with his back towards me. All that I could distinguish was his arm and his tail about two inches thick. I had no time to examine further, for the angel shoved him out with his elbow.

"The light again appearing, the two persons contemplated me with a melancholy air. The young man then said: 'Lord, that is enough;' which he repeated three times. I looked attentively at him, and saw two large white wings on his shoulders, by which I knew him to be an angel. Darkness reappearing, peace again came to my heart; I arose, it was about five o'clock in the morning. The year following, I was again favored with the appearance of the Lord.

"In 1773, having returned to my husband, my life became so unhappy that I thought only of death. One morning, on waking, I looked up to heaven, and saw a sea-dog sailing in the air. When he had passed, the clouds descended towards me, and my eyes contemplated the most varied objects. The house of God was in the midst, surrounded with a clear blue cloud, and resplendent with colors unknown upon the earth. In every color were thousands of men, whose robes were tinted with the same hue; all their faces were turned towards the habitation of the Most High.—A charming woman dressed in dazzling clothes, with a crown on her head, came out. She was accompanied by three angels, one on the right, the other on the left, and another stood behind her; they pointed to a crown, that reflected the most brilliant colors.

"The heavens closed, and opened again; but the woman and the angels had disappeared. Our Lord then came with a long train of attendants, and descended in his glory. They all smiled on me; they were robed in white, and surrounded by a halo. When near enough for me to touch his feet, I was seized

with fear, and awoke.* The greater number of these visions occurred in sleep, or at the moment of waking."

The recollection of dreams may be so entirely effaced, as to drive from the mind the sense of having slept. Probably some of the stories of second sight are only dreams of this nature. It is thus that Abercrombie explains the case of Ferriar, which we have already mentioned, and which Hibbert has criticized. The reasons which the former of the three physicians has advanced, appear to us very forcible and probable.

Sleep with monomaniacs has always been a source of important indications. Esquirol, convinced of this, has often passed the night in listening to them, and, more than once, his patience has been rewarded by the patient exhibiting, in his sleep, the cause of his delirium.

CASE XCIV. A foreign lady, aged forty, was several years ago brought to our establishment. All the information that we could gain relative to her, was limited to the fact that for twenty years she had been subject to intermittent attacks of insanity; but we could learn nothing of the circumstances that had produced them. One morning, another person suffering under hysteric monomania entered my room, and said: "I want to tell you something! My neighbor is the celebrated Louisa. All night she has been talking with a person of whom she implored pardon for having caused him to be taken before the tribunal, or else heaping abuse on him; her conversation was mingled with the words *poniard*, *assassin*, *deserted child*, *hospital*, etc. I questioned her on her awaking, but failed to gain any light on the subject."

In order to understand this history, we must relate that, one year before, a merchant had brought his wife to our establishment to have her treated for a mental affection. The lady, who was very proud, was attacked with a disputatious and wicked monomania, and had such a hatred of her husband, that she had made several attempts on his life. After passing some time in my house, she confided to the other boarders that her husband was a wretch who had shamefully ill treated her. "I could destroy him, if I chose," said she; "I need but relate his infamous

* Alexander Crichton, *An Inquiry into the Nature and Origin of Mental Derangement*, p. 45, London, 1798.

conduct towards a young person, whom, in a fit of jealousy, and perhaps to rid himself of, he stabbed, twenty years since. Although he was saved then by the devotedness of his victim, who declared to the magistrate that she had attempted her own life, he had the baseness to desert her, with her child. The poor creature was in despair; had she been removed into an insane hospital, she would probably have died."

The Louise that we tell of was the heroine of one of those domestic dramas, much more fruitful in events than any that are represented in the theatre.

Leuret, in his *Fragmens Psychologiques*, has remarked that there are some deranged persons who reason, during the day, according to the ideas and perceptions of the night. They are very capable of appreciating justly what they see during their waking hours, and, provided they do not mingle in their conversation recollections of their dreams, they are perfectly sane.

The coincidence which sometimes exists between dreams and insanity has been sufficiently pointed out. Here is a case in support of this opinion: A maniac whom Dr. Gregory attended, and who was completely cured, had, in a week after his recovery, dreams, in which he was annoyed with the same hurried thoughts and violent passions which he had during his madness.

Nocturnal hallucinations have sometimes exhibited themselves in an epidemic form. We have spoken of Hungarians, who saw in their dreams the shades of their relatives recently interred come to them, and felt that they sucked their blood.

There are some hallucinations that commence in sleep, and, being reproduced during several consecutive nights, are finally accepted as realities. The widow Schoul heard a voice for several nights, which said to her: "Kill your daughter!" At first she resisted, and drove away the thought on awaking; but the idea soon became fixed; it no longer disappeared with her sleep, and, after some days, the unhappy woman destroyed her child.

RECAPITULATION.—The nightmare, presenting a strong analogy to madness, it is not surprising that it is combined with hallucinations.

The hallucinations of nightmare are observable in childhood. They are also noticed at different stages of life.

Hallucinations have often been observed in nightmare under an intermittent form.

In nightmare, as in madness, it sometimes happens that persons are conscious that the phenomena they experience are not real.

The hallucinations produced by nightmare usually cease on waking; but they may be continued during waking hours, and be taken for realities.

The hallucinations of nightmare are frequently observed in insanity.

The hallucinations of nightmare serve as a natural transition to those of sleep, which only differ from waking hallucinations by their intensity and by certain psychological conditions. Indeed, it was long ago remarked that an hallucinated person was only a waking dreamer.

During sleep the operations of the mind are no longer subjected to the control of the will, and all ideas that are then formed, are received as so many realities.

The hallucinations of dreams may be traced to bygone reminiscences, or the association of ideas.

Many authentic facts seem to prove that the hallucinations of dreams may communicate the knowledge of an event that is passing at a given time; in this case it is probable, however, that it is but a simple coincidence, or a reminiscence.

Presentiments are often naturally explained; but there are cases in which they may be attributed to unknown physical or moral influences, or to the real phenomena of somnambulism or magnetism.

If impressions are generally weakened in dreams, there are cases which prove that the operations of the mind may take place, as in a waking state, and even be exercised with remarkable precision, rapidity, and power.

In general, the hallucinations of dreams cease on waking; or, if they still retain a certain energy, they have no influence on the conduct. In insanity, on the contrary, they exhibit an extreme intensity, and great fixedness of character, and remain deeply engraven on the memory.

Popular belief and religious opinions have concurred in imparting great influence to the hallucinations of sleep. It is, therefore, not surprising that some persons, extremely impressed

by their dreams, have succeeded in imparting their opinions to the mass of the people. It is also possible that in this case, the recollection of nocturnal hallucinations has been entirely lost, and the mind has accepted as reality that which was, in fact, but a dream.

Some authors think that the cases of second sight are only hallucinations of sleep.

Dreams in neuroses and insanity may furnish many valuable indications of the malady.

Many insane persons reason during the day in conformity with the ideas and perceptions of the night.

The disorders that have occurred during mental alienation may be reproduced during sleep, after a cure has been effected.

Nocturnal hallucinations have sometimes exhibited themselves in an epidemic form.

Hallucinations, after being repeated for several nights periodically, may become permanent during the day.

CHAPTER XII.

OF HALLUCINATIONS IN ECSTASY, MAGNETISM, AND SOMNAMBULISM.

SECTION I.—Ecstasy is very favorable to hallucinations—Case—Religious ecstasies—Times and circumstances favorable to ecstasies—Physiological ecstasy—Morbid ecstasy—This division allows the convenient classification of subjects of ecstasy—Ecstatic subjects—Ecstasies noticed in children—Various forms of ecstasy; cataleptic, hysteric, mystic, maniac, monomaniac, and epidemic—Ecstatic sleep—The scarred maiden of the Tyrol—Ecstatic phenomena have been exhibited in all ages—The preaching disease in Sweden—Ecstatic hallucinations of religious persons.

SECTION II.—Of foresight, second sight, magnetism, and somnambulism, in connection with hallucinations—Analogy between somnambulism and dreams—Of diurnal somnambulism—Of moral freedom in the hallucinations of somnambulism.—*Recapitulation.*

SECT. I.—OF HALLUCINATIONS IN ECSTASY.

ALL who have written on this subject are agreed on one point, namely, that those only whose habitual feelings and ideas are elevated above the standard of ordinary intellectual life, come under its influence. At the same time, they are able to concentrate their thoughts to a high degree, and are consequently in a painful state of mind and body. An exception must, however, be made with respect to religious habits and mental alienation. The influence which they exercise on the organization, occasions ecstatic crises in persons of very ordinary intellect. The most celebrated subjects of ecstasy are inflamed with the love of religion, of morality, of poetry, of the fine arts, of the sciences, of philosophy; they are devoted to the contemplation of the Divinity, and of nature. Such a state of mind is eminently favorable for the production of hallucinations, which are very common among such persons.

CASE XCV. The famous Count Emmanuel Swedenborg believed that he had the privilege of enjoying interviews with the

world of spirits. In his letters, he has given descriptions of the places that he visited, and the conversations he heard. "The Lord himself," he says, in a letter prefixed to his theological dissertations, "has deigned to show himself to his unworthy servant; he has revealed to me the spiritual world, permitted me to converse with spiritual powers, which indulgence has been continued to me unto this day."*

* See Arnold, *Observations on the Nature, Kinds, Causes, and Prevention of Insanity*, 2 vols. in 8vo., London, 1806; the *Monthly Review* for June, 1770, vol. lxii. p. 455, and for November, 1778, vol. lix. p. 365; and especially *The Wonders of Heaven and Hell*, by Emmanuel Swedenborg, translated from the Latin, by A. J. P., 2 vols. in 8vo., p. 85, Berlin, 1782. We subjoin a note on the doctrine by this leader of the Illuminati.

"The transmission of the mysteries of ancient religions, and principally of the Kabbala, mixed with the dogmas of revealed religion, constitutes Illuminism.

"Jacob Boehm, a poor German shoemaker, who lived in the seventeenth century, was one of the most ardent propagators of the illuminism of the three principles; but to Swedenborg its developments are due. In London, in 1788, more than 6000 persons embraced the religious opinions of this theosophist."

In his treatise on *Heaven and Hell*, he declares that he saw the Lord, that he spoke with angels and spirits as with men, during twenty-eight years. His first interview with God, as stated in his letter to M. Roboam, was in the year 1745.

"God revealed to him that he should make known to the world the new church of which John speaks in the Apocalypse, under the name of the New Jerusalem. He adds: 'It is probable I may not be believed; I cannot place others where God has placed me.'"

In considering Swedenborg as an ecstatic, none can refuse him credit for an enthusiasm full of faith, and a great elevation of thought.

It is impossible here to give any idea of his system; but we may say, that he bases his most exalted principles on Holy Writ and the Gospels. "It is perhaps," says M. Ferd. Denis, "the most poetical and religious transport that has been manifested by a soul initiated into the mysteries of the Kabbala. A proof of the intimate relations which exist between his system and the ancient Kabbala, is, that the object to which he purposes to lead us, is the science of correspondences known to the ancients, which is no other than the connection of men with spirits. According to him, the book of Job is full of correspondences, the hieroglyphics of the Egyptians. The ancient fables are only a *disguised expression of these correspondences, of which we have lost the key.*" (See the article *Illuminisme*, by Ferdinand Denis, *op. cit.*, p. 186, and *le Livre des Merveilles du Ciel et de l'Enfer*, by Swedenborg.) We have related, in *l'Union Médicale*, September, 1851, a most curious hallucination of Swedenborg relative to spiritualism and materialism.

CASE XCVI. The visions of Jean Engelbrecht bear a close resemblance to those of Swedenborg. After passing many years in a frightful state of suffering and melancholy, which had frequently tempted him to suicide, this doctor at length appeared to die, and then returned to life. During the short space of his apparent death, he imagined that he had visited both heaven and hell. From this time, his melancholy left him, and was succeeded by a religious exaltation. We subjoin the succinct description, which he gives of his experience during this singular state:—

“On Thursday morning I felt that my death was near, and that it commenced in the inferior, and passed towards the superior extremities. My body became stiff; I lost all sensibility in my feet, hands, and other parts. I could neither see nor speak; my mouth was paralyzed; my eyes no longer perceived light. I heard the attendants say: ‘Feel his limbs; how cold and stiff they are! he will soon be dead.’ I did not feel their touch, and hearing itself soon departed. I was then carried into space with the swiftness of an arrow from a bow. During this voyage, I reached the gate of hell. A fearful darkness and thick clouds struck my sight; my olfactories were painfully affected by a smoke, a vapor, an emanation of horrible effluvia. I heard howlings, and dreadful lamentations.

“Thence I was transported, by the Holy Spirit, in a golden chariot, to the midst of the splendors of heaven, where I saw a choir of holy angels, prophets, and apostles, singing and playing around the throne of the Most High. The angels resembled flames of fire, and the redeemed souls appeared as bright sparks. The throne of God was dazzling. I then received a message from God, transmitted by an angel.”

The joy which Engelbrecht felt in this communication and spectacle was so great, that from that moment he was an enthusiast, who could hardly find words to express what was passing in his heart.

“On returning to myself,” he continues, “I felt my body re-animating from the head downwards, and I began to hear the prayers that were being offered in my room. Sight succeeded hearing. By degrees my strength returned. I arose, and felt more vigorous than I had ever felt before. Celestial joy had so

strengthened me, that the people were extremely surprised to see me recover in so short a time."

From that period, during several years, Jean had visions and revelations during the day, whilst his eyes were open, and without any symptoms of the malady that had preceded the first vision. He passed sometimes eight, ten, thirteen days, and even three weeks, without either eating or drinking. Once, he remained for nine months without closing his eyes. On another occasion, he heard, during a period of forty-one nights, angels sing and play celestial music; and could not help joining with them. The persons with him were so transported with joy, that they sang with him during a whole night.*

The state of ecstasy being a phenomenon of extreme nervous excitability, it is clear that it must be manifested at all periods when the mind has been agitated by fanaticism, and by a belief which brings in its train either ardent hopes or strong fears. Hence it is evident that it has been more prevalent in times of ignorance, than at those periods in which a more advanced civilization has enabled reason to triumph over imagination. This remark is undeniably true; and a very little erudition is required to acknowledge the existence of ecstasy in the pythesses of antiquity, in those initiated into different mysteries, the famous sects of the Middle Ages, the possessed, the convulsed, Shakers, Illuminati, *et cetera*.

But if the psychological history of man proves that, whenever he is exposed to a permanent moral excitation, his organization becomes susceptible of experiencing the phenomenon of ecstasy, it is essential to establish a distinction of the highest importance between the ecstasy that I shall call *physiological* and a *morbid* ecstasy. In other words, we believe that ecstasy may have no influence on the reason, and is but a very exalted state of enthusiasm, whilst it may also occasion reprehensible and unreasonable actions. It is often very difficult to distinguish the shades of

* Arnold, *op. cit.*, p. 219. See the singular work of S. Alph. Cahagnet, *Arcanes de la vie futur dévoilés*, 2 vols., Paris, 1849. The statement published by M. le Docteur Carrière, in the *Annales Médico-Psychologiques du Sanctuaire du Spiritualism*, by the same author, is calculated to excite the curiosity and arrest the attention of the readers of the works of M. Cahagnet, which appear to us to have more than one point of resemblance to the works of Swedenborg.

difference between them, and which, nevertheless, prove the infinite number of modifications of our being. There will always be an insurmountable difficulty, when we attempt to separate the farthest limits of reason from the first approaches of insanity. M. Lélut, in his *Analogies de la Raison et de la Folie*, and M. Moreau, in his *Chapitre oublié de la Pathologie mentale*, have made some attempts to clear up the question; but to those who have studied the subject, it is scarcely more than glanced at.

This division ranks in one class prophets, saints, philosophers, and many illustrious persons, who have fallen into a state of ecstasy from profound meditation, a sudden illumination of their thoughts, or a supernatural intuition, and places in another class, beside the individuals already pointed out, the nuns of Loudon, the Shakers of Cevennes, the convulsed of Saint Médard, and the sick who submitted to the exorcisms of Gassner, etc. This second category comprehends likewise the Illuminati, the Martinists, the Begards, the Troglodytes,* the quietists of Mount Athos, many of whom boasted of having seen God face to face. It will be remembered that Madame Guyon, whose opinions have excited so much attention, said that, on reaching the highest degree of her condition, she saw God and his angels.

It would seem as though ecstasy should be only induced in individuals in whom imagination has had time for development; but experience shows that this phenomenon exists even in a number of very young children. In the *Théâtre Sacré des Cévennes* (p. 20), we read that children of eight and six years, and even younger still, fell into ecstasies, and preached and prophesied with others.†

In 1566, a number of children, brought up in the hospital of the city of Amsterdam, girls as well as boys, to the number of sixty or seventy, were attacked with an extraordinary disease; they climbed like cats on the walls and roofs. Their aspect was alarming; they spoke foreign languages; said wonderful things, and even gave an account of all that was then passing in the municipal council. It happened that one of these children revealed to Catharine Gesardi, one of the nurses of the hospital, that her son, Jean Nicolai, was preparing his departure for La

* The Troglodytes were pure Arians.

† Encyclopédie Catholique, p. 430.

Haye, and that his errand was for evil. This woman went immediately to the Basilica, which she reached just as the Council was about to rise. She found her son there, who was himself a member of the council, and asked him, if it was true that he was going to La Haye. Much confused, he confessed that he was; and, on hearing that the child had revealed it, he returned and informed the council, who, finding their project was discovered, abandoned it.

These children ran in groups, of ten or twelve, through the public squares. They went to the rector, and reproached him with his most secret actions. It is also asserted that they discovered several plots against the Protestants.*

The faculty of prophesying, foretelling the future, and speaking foreign languages, which appeared really to exist in this epidemic, and in that of the Cevennes, was probably due to an exalted state of the mind, favored by persecution, and the spirit of imitation. This state does not argue any other development of mind than that observable in the preaching disease of Sweden, of which we shall shortly speak; and in carefully examining the individuals so attacked, we shall probably find that they were only verifying reminiscences of things, seen or heard, wrought out by cerebral excitation.

Ecstasy may be seen under several aspects, with which it is necessary to be acquainted. One of the most remarkable of these forms is catalepsy, which gave rise to an opinion amongst those who had not carefully studied this nervous affection, that visions are not uncommonly produced in this state.

The greater number of persons who have experienced cataleptic ecstasies, have, when the fit is over, described the ineffable joy they felt, the dreadful phantoms they saw, the divine visions and the angelic assemblages which they witnessed. Many undertake to predict the future, and to imitate soothsayers. Many remarkable cases of this kind may be met with in the writings of the doctors.†

* Van Dale, *De l'Idolatriæ*, Præf. pp. 18 and 19.

† Conf. Paulinus, cent. iv. obs. 38; Marcellus Donatus, cap. i. p. 91, *seqq.*; Augustinus, *de Civitate Dei*, lib. xiv. cap. xxiii.; *Act. Medic. Berol.* Dec. I. vol. ii. p. 62; A. N. C. Dec. III. anno 3, obs. 61, and vol. i. obs. 250, p. 563.

CASE XCVII. An uneducated woman in low life, aged twenty-four years, went sometimes to church, and always listened with most attention to the Holy Word when it revealed our true condition, and spoke of the horrors of sin. Absorbed in these meditations, her mind was impressed with extreme anguish, and her countenance exhibited all the grief with which she was penetrated. One day, whilst attending service, she was suddenly deprived almost entirely of motion and feeling, and at the close of her duties, was found motionless as a statue, her eyes open, gazing upward, and completely insensible. Without aid, her senses returned in the course of an hour. To the questions put to her, she replied that she had neither felt, nor heard anything, and that she was quite well during this state, which she compared to a deep sleep; she had seen her Saviour, and felt delightful sensations. This fit was repeated more than one hundred times in forty days. Sometimes it was lighter, and of shorter duration than at others; but in no case was the patient affected by the strongest volatile essences applied to the eyes and nostrils; and she was equally insensible to frictions and punctures.

During the fit, her pulse, her respiration and complexion were in a normal state; and immediately after it, she was able to resume her usual occupations. All her physical functions were healthy. During fourteen days she abstained from food and drink. It is a remarkable circumstance that the paroxysms always came on after she had listened to singing, or to the preaching of the gospel, when she expressed an ardent love for Christ. This malady having resisted all other means, was cured by air and exercise.*

The case reported by Hoffmann does not belong to catalepsy, but to ecstasy. In catalepsy, the mind nearly always remains in complete and absolute repose.

Ecstasy is often combined with Hysteria.—Zimmerman† speaks of a lady, gifted with much tenderness and sensibility, who, in her youth, had been subject to hysterics. Sometimes she would break off a conversation, feeling herself in a divine embrace. It has long been remarked that hysterical females have visions and hallucinations which resemble ecstasies.

* Frederici Hoffmanni, Opera Medica, tom. iii. sect. i. cap. iv. p. 50.

† Traité de l'Experience.

The following account, communicated by Doctor Sanderet, Professor in the Medical College of Besançon, shows the connection that exists between these two nervous conditions:—

CASE XCVIII. In the village of Voray (Haute Saône), twelve or thirteen kilomètres from Besançon, lived Alexandrine Lanois, a girl seventeen years of age, simple in manners and appearance, and who, until the occurrence of the circumstances which I am about to relate, had attracted no attention. She was the daughter of poor parents, lived by the labor of her hands, and assisted her mother in household duties. In a word, as the *curé* expressed it, she was *insignificant*.

In the month of February, 1850, this young girl had an attack of pleurisy in the left side. Treated and cured, she experienced, towards the close of the same month, a relapse, which called for fresh care. This was followed by an attack of fever; first intermittent, then quotidian, then tertian; which yielded, after fifteen days, to sulphate of quinine.

This sickness had entirely passed away, when, at the beginning of June, she had a nervous attack, with hysterical symptoms, crises which were repeated twenty or thirty times during the day, lasting only a few minutes.

At the end of July, her ecstasies commenced. I will describe one of these, during which I watched her. I mention only the essential facts. Every paroxysm was regularly periodical; she slept for twelve hours, and then remained awake twenty-four. All the preventives prescribed by her medical attendant, such as motion, employment of the mind, muscular exertion, and repose, were useless; they came on and ended at the regular periods. At length, she herself would announce their approach. "*I am going;*" and, on coming to herself, she would say that she had been to paradise. She would then recite prayers, and sing psalms.

Cold baths were employed, and in twelve days the paroxysms ceased. The preceding details were supplied to me by M. Jenin, Jr., a very intelligent physician, living in the village of Voray, who had attended Alexandrine Lanois from the commencement.

Six months afterwards, in the month of October, the attacks reappeared, but their order was inverted; the paroxysms lasted twenty-four, the waking state only twelve hours. It was at this

time that, in passing through the village, I was taken by a pious lady to see the *miraculous girl*. It was nearly four in the afternoon; I was told that I must hurry, if I wished to see her awake, as the paroxysms came on at four o'clock. I therefore hastened, and entered a narrow and dark room, crowded with curious people, who informed me that she had just fallen into the ecstatic sleep. I looked at my watch, and found it was two minutes after four.

She was stretched on a bed, the countenance perfectly calm, the eyes closed, the eyelids moving incessantly, the limbs supple, and falling gently and without effort when they were moved, the breathing equal and regular, the pulse quick.

Her hands were almost joined on her breast. After some minutes, she commenced rubbing them slowly and gently. "She is going to sing," said her mother to me; and, in fact, she began a song, in a full and vibrating voice, but which, nevertheless, was not her own; and although she sang with the accent peculiar to the village, yet her singing was undeniably marked by a strong musical sentiment. On raising her eyelid, I perceived the eye rapidly moving from the light; these repeated experiments brought tears to the outer corner of the left eye. At this time I pinched her severely, she did not appear to feel it; I drove a large pin into her hand, the result was similar; her insensibility was complete.

After a few minutes had passed, some movements of the patient were observed, the object of which was evidently to throw off the coverings to the foot of the bed. "She is going to rise," said her mother, and, in fact, with a strength full of suppleness, even of grace, she arose, without the aid of her hands. She first sat down; then, without deranging a single fold of her white skirt, she stood up in the kind of niche or frame formed by her curtains. Her head was slightly inclined to the left, and leaned forward; her arms hung down at a short distance from her body; the hands were reversed, the palms turned outwards; the left limb was somewhat inflexed, and the lower part of the body slightly inclined.

In fact, she presented very faithfully the attitude of an image or statue of the Immaculate Conception, which was very common throughout our country, and being classic, was, I believe, known everywhere. I cannot give a more precise idea of

her appearance than by calling to mind this figure. Alexandrine then repeated some prayers; but, contrary to her style of singing, her words were rapid and confused, and I could not understand what she said.

Several times, and successively, I raised her arms to a right angle; they descended slowly, and, by an equal continuous movement, more precise than if her will had guided them, her hands recovered their position. I also endeavored to draw the forearm close to the body, and to incline the hand inward; the form of the statue was always resumed. Finally, she stretched herself on her bed, and became again immovable.

The patient appeared fatigued with the diverse trials to which I subjected her; her forehead was covered with perspiration, and her mother was surprised, as though it were a novel circumstance, at the expression of suffering her countenance exhibited. I thus passed an hour with Alexandrine. Her mother, who appeared to care little for the miracle, as she wanted the assistance of her daughter, who was the eldest of seven children, begged me to try and cure her. But the patient had announced, several days previously, that her paroxysms would cease on Saturday. (I saw her on Thursday.) I therefore refused to interfere; promising, however, my advice, in case the attacks should continue after the time fixed for their termination.

On Sunday I returned to Voray, led on by a feeling of curiosity which every one can understand. The ecstasies were over. Alexandrine was awake. She told me that they would not return for some time, but did not indicate the period of their return. I questioned her in relation to her journeys to heaven; asked her what she had seen, etc. She answered that she had seen the good God, who was all white; that she had seen angels, etc.; and that heaven was all gold and silver. This description did little honor to her imagination. In fact, when awake, this girl was simple, gentle, timid, narrow-minded, and consequently free from artifice.

I promised to use all my efforts to restore her, if she were again attacked; she received my promise as though she would rejoice in my success, and said that I should have notice.

On Thursday, the 26th of December, the physician of Voray wrote: "Our young ecstatic desires me to inform you that her paroxysms will recommence on Monday; a voice has just an-

nounced it to her." And on the very day, at eight in the morning, the ecstasies recommenced.

A more astounding fact than all, and which, as a faithful historian, I feel bound to relate, had renewed and increased a general belief in the miracle. Its only interest to us consists in the precision with which the return of the paroxysms was announced.

One day, then, during the week, Alexandrine, sorrowful, abstracted, and oppressed with a vague feeling of distress, and a desire to weep, went for relief to one of her companions, who lived at the parsonage. She was walking with her head bent down, when she saw before her a lady habited in white, whom she at first supposed to be an inhabitant of this world; but, on raising her eyes, she recognized her as the Virgin, by the crown on her brow. The Virgin held a prolonged conversation with her, announced the return of her ecstasies, which, she said, would continue longer than on previous occasions, and then, dropping a chaplet at her feet, slowly vanished.

Alexandrine entered the minister's house in tears, and an account of her extraordinary adventure was extorted from her; in verification of which, the chaplet was found before the door—a chaplet worth two sous.

Thus the phenomena have increased from the commencement, each circumstance becoming more difficult of comprehension until the last, of which the reader will readily see the significance and bearing, by calling to mind the fact that our young girl is the object of a curiosity which has, beyond measure, daily increased.

On the 5th of January, my worthy brother and friend, Dr. Druhen, accompanied me to Voray. He found the facts precisely as I had related them. In order to satisfy himself in relation to several phenomena by personal observation, he repeated my experiments, and completed them, by adding, for example, a vial of ammonia, which, placed carelessly to her nose, produced no effect. He even magnetized the patient, and questioned her, but in vain. The pulse was 112, the breathing 22. The paroxysms, always perfectly periodical, lasted thirty-six hours, as the white lady had predicted, and the waking state twenty-four. While the ecstasy continued (and it was thus throughout), all the natural functions of the body were sus-

pended. During the intervals she enjoyed her usual excellent health, with appetite and alimentation unimpaired.

The regularity of the paroxysms required the medication to be anti-periodical, which plan we advised, to the exclusion of all others.

I have simply given the case. The therapeutic point here offers only a secondary interest, and it is not as an example for practice that one can contemplate so exceptionable a case; but it is merely stated as a case. New phases may arise, and I may be enabled to complete my observations.

P. S. This morning I received the following letter from my colleague at Voray:—

“I myself administered the sulphate of quinine to the girl Lanois. On the 6th of January, in the morning, 0.75 centigrammes divided into two doses, were injected; in the evening of the same day, at eight, the paroxysms came on, and lasted thirty-six hours, as before. At eight in the evening, before the anticipated return of another attack, I gave the sulphate, as before, in two doses. On the following morning, another paroxysm and menstruation. Finally, on the 11th, at half-past seven, in the morning, I again administered 7.5 centigrammes, and, at eight, our ecstatic subject departed for unknown worlds. Resultat 0.”*

The ecstatic of the *Vosges*, we saw in company with Messrs. Duchenne of Boulogne, Bouchut, and Brown-Séguard. The two last-mentioned physicians, who, by a powerful electric shock, proved insensibility, and, consequently, a diseased condition, have both presented particulars of their conjectures relative to the paroxysms, and the phenomenon of hallucinations. During her attacks, we have heard her converse with angels, and the Virgin, as if in their presence. The harmonious tones of her voice, the expression of her features, and the air of beatitude which her countenance displayed, were indescribable. Whether she expressed herself in verse or in prose, her discourse was entirely upon religious subjects. The account describes her as oftentimes transported to heaven, and, as having seen, in her ecstasies her father and her brother, who have been dead for many years. This young girl is aged twenty, and very pretty, and

* Annales Médico-psychologiques, Avril, 1851.

there is something in her whole appearance calculated to excite the liveliest interest in her. We much regret that our proposal to receive herself and her mother into our establishment, was rejected. Both Truth and Science would have profited by the acceptance of our offer.

Mystic ecstasy occurs chiefly in subjects of great fervor, and who are addicted to fasting and prayer. It also occurs in those accustomed to deprive themselves of sleep, and who live an ascetic and contemplative life. It is, in a certain degree, possible, by carrying these practices to an extravagant pitch, to bring on ecstasy.

CASE XCIX. Jeanne de Rochet, a young lady of the court of Louis the Fourteenth, who retired into solitude, in order, through the means of extreme privation, to reach perfection, has related, in a work of three volumes, the history of her long martyrdom. "I eat," she says, "but once in the day, and sleep only four hours. At the foot of the crucifix, I hear all that my Saviour is pleased to communicate. My mental labors (prayers and ejaculations) continue sometimes for forty-eight hours, during which time I neither eat nor drink. The devil then combats me in every way, and shows me horrible spectres. I have passed whole months without closing my eyes. I killed my body, in order to raise my spirit to God. For more than fifteen days I have wandered the forest like a mad person, without repeating a prayer."

"On Palm-Sunday, whilst undergoing the discipline of fire, I saw a very hideous man, who appeared similarly engaged; and at every stroke that he gave, he uttered a piercing cry, and each time said: 'It is for such a sin.'

"Occasionally I experienced great ravishment, but more frequently I was tempted by the devil."

One of the most extraordinary instances of ecstasy that has ever been witnessed, has been related by writers worthy of credence, Professors Gœrres, Leon Boré, Edmund Cazales, Cérise, etc., known by the appellation of "The Scarred Maiden of Tyrol."*

* Les Stigmatisées du Tyrol, ou l'Extatique de Kaldern, et la Patiente de Capriana; histories translated from the Italian, German, and English, by M. Léon Boré, Paris, 1843; and reproduced, by Dr. Cérise, in his Introduction to the new edition of *Système Physique et Morale de la Femme*,

CASE C. Marie de Mœrl was born the 16th of October, 1812, of a noble but reduced family. In her infancy, she was subject to many severe nervous affections. At twenty, in 1832, her confessor noticed that sometimes she did not answer his questions, and that she appeared abstracted. The attendants of the young girl informed him that she was always affected in this manner when she received the communion. He promised to watch her closely. On the day of the *Fête Dieu*, he carried the Host to her early in the morning. She was instantly transported into an ecstasy. The next day, at three in the afternoon, he went to see her, and found her kneeling in the same spot where he had left her thirty-six hours previously. The persons about her, already accustomed to the sight, attested that she had remained in that position. The confessor undertook to prevent the recurrence of this state, which, he feared, might become habitual. To this end he inculcated the virtue of an obedience, which the young girl had vowed on entering the third order of Saint François. The ecstasies recurred, however, accompanied with phenomena more or less extraordinary, until towards the middle of the year 1833. At this time, a crowd of the curious, attracted by the voice of rumor, visited the ecstatic. It is calculated that 40,000 persons visited Kaldern, between the months of July and September. Marie remained all this time in an ecstasy. The visits were forbidden by the authorities. The Prince Bishop of Trente, desirous of knowing the truth, that he might communicate it to the government, came to the place. He declared that the malady of Marie did not in itself constitute a state of sanctity, but that her acknowledged piety was not a malady. The police, after this prudent declaration, interfered no more. In the autumn of the same year, her confessor perceived that the palms of the hands, where subsequently the marks of crucifixion appeared, sank in, as under the pressure of a body in half-relief. At the same time the part became painful, and frequently cramped. On the 2d of February, 1834, at the feast of the Purification, he observed her wipe the middle of her hands with a towel, and exhibit a childlike alarm at the blood she perceived

par Roussel, Paris, 1845. This learned doctor has prefixed and appended to these curious cases, Interesting Reflections on the Influence of Emotivity in Women.

there. These marks soon showed themselves on her feet and on her heart. They were nearly round, spreading a little in length, three or four lines in diameter, and seeming to pass through both hands and both feet. On Thursday night and Friday, all these wounds shed drops of blood, ordinarily clear. On other evenings, they were covered with a crust of dried blood. Marie maintained the most profound silence on these wonderful facts; but, in 1834, the day of the visitation, the ecstasy came on during a procession, and surprised her in the presence of witnesses; she was seen twice absorbed in the most lively joy, her countenance flushed with a rose-like hue, and radiant with an angelic expression. She scarcely touched the bed with the point of her feet; her arms were extended, and all the attendants marked the prints on her hands. From that period this wonderful peculiarity could no longer remain a secret.

“The first time that I visited her,” says the celebrated Dr. Gørres, “I found her in the position in which she remains during the greater part of the day, on her knees, at the foot of the bed, in ecstasy; her hands were crossed on her breast, and showed the prints; her face was turned a little upward, and towards the church; her eyes were raised to heaven, expressing the most profound abstraction, which nothing external could disturb. During whole hours, I was unable to detect any motion in her body, excepting that produced by an almost insensible respiration or a slight oscillation, and I can only compare her attitude to that in which angels are represented before the throne of God, absorbed in the contemplation of his glory. It will readily be imagined that this spectacle most vividly impressed the minds of all who witnessed it. According to the report of the curé, and other directors of her conscience, she has been in a constant ecstasy for four years. Most generally, the subject of meditation in the ecstatic is the passion of our Saviour, which produces on her the most profound impression, and is exhibited externally. Every Friday in the year, the contemplation of this mystery is renewed, and thus affords the opportunity of frequently watching its marvellous effects. The action commences on Friday morning. If the facts are followed up, it is observable that as certain persons speak their thoughts aloud, without being conscious of the words they are uttering, so Marie de Mœrl reproduces the passion by meditation without knowing what she does. At first, the movements are soft and

regular ; but in proportion as the action becomes more distressing and powerful, the image which she assumes takes a deeper and more distinct character. Finally, when the last hour approaches, and her heart is lacerated by grief, death is imaged on every feature. She is there on her knees, her hands crossed on her breast. A mournful silence reigns around, scarcely disturbed by the breathing of the attendants. Pale as her countenance may have appeared during this sorrowful drama, you observe her grow still paler ; the shudder of death occurs more frequently, and life is gradually departing.

“Sighs, breathed with difficulty, announce that the oppression augments. Her eyes, more and more fixed and immovable, shed large drops of tears that fall slowly down her cheeks. Nervous spasms occur ; involuntarily she opens her mouth ; like a thunder-cloud presaging a storm, these spasms form larger and larger circles, until her whole countenance is distorted, and they finally become so violent that, from time to time, they shake her whole frame. Respiration, already so difficult, is changed into painful and plaintive sighs ; a dull redness covers her cheeks ; the swollen tongue seems to cleave to the palate ; the convulsions become quicker and stronger ; the hands, hitherto crossed, give way, and fall rapidly ; the nails assume a blue tinge, and the fingers are convulsively interlocked.

“Presently, the rattle is heard in the throat. The breath comes with more effort from the breast, which seems bound with thongs of iron ; the features are so distorted as to be scarcely recognized ; the mouth is wide open, the nose shrunken, the eyes are fixed, and seem ready to burst their orbits. At long intervals, some sighs escape through the stiffening organs ; and it would seem that the last must soon be uttered. The head then bows with every sign of death ; and the whole appearance is totally unlike herself. All remains thus for the space of about a minute and a half. Then the head is raised, the hands return to the breast, the countenance recovers its form and calm expression ; she is on her knees, absorbed in offering her thanksgiving to God. And this scene is renewed weekly, always the same in its essential phases, but more particularized in Holy Week, and each time showing the peculiar traits corresponding to the actual state of mind of the patient. I convinced myself of this by a careful examination on several

occasions; for there is nothing studied, nothing false, nothing exaggerated, in all this marvellous representation, which flows like an equal stream; and if Marie de Moerl actually died, her death could not appear more real.

“Howsoever absorbed in her contemplations the ecstatic may be, a single word from her confessor, or any person in spiritual connection with her, is sufficient to recall her to real life, without passing through any intermediate state. One instant suffices for her to recover, and she opens her eyes as though she had not been in ecstasy. The expression of her countenance instantly changes; it resembles that of a lively child, who has preserved its simplicity and candor. The first thing she does on coming to herself, is to hide her marked hands beneath the bedclothes, like a child that has inked its sleeves and hears the footsteps of its mother. Then, being so accustomed to a course of strangers, she looks around and gives to each a friendly greeting. She exhibits great uneasiness when the emotions of those by whom she is surrounded, and which arise from witnessing her apparent sufferings, are too visible. When they are impressed with a feeling of veneration and solemnity, she endeavors, with a charming liveliness of manner, to efface the feeling. As she has long kept entire silence, she tries to make herself understood by signs; and when that fails, like a child who cannot yet speak, she looks to her confessor, and, with her eyes, begs him to answer for her.

“Her black eyes express the joy and ingenuousness of childhood. Her clear and expressive countenance at once forbids the idea that her heart can be the chamber of fraud or hypocrisy. There is no appearance of gloom or of exaltation; no weak nor false sentimentality; and still less of hypocrisy and pride. Her whole appearance conveys the impression of a serene and joyous childhood preserved in innocence, easily yielding to playfulness, because the pure and delicate tact which she possesses rejects all that might be unseemly. When with her friends, she can, once restored to herself, remain so for some time; but it is evident that it is with a great effort, for the ecstasy has become her second nature, and the life of others is, to her, something artificial and unusual.

“In the midst of a conversation, in which she even appears to take pleasure, her eyes suddenly close, and without any

transition, she returns into her ecstasy. During my stay at Kaldern, she was requested to be godmother to a new-born child, who was baptized in her chamber. She took it in her arms, and manifested the greatest interest in the whole ceremony; but several times she fell back into ecstasy, and it was necessary to recall her to the reality of what was going on around her.

“The beholder is astonished at seeing Marie de Mœrl pass from common to ecstatic life; lying on her back, she seems to float on the waves of a luminous tide, and to throw a joyous look on all around. Suddenly she plunges gently into the abyss; the waves play for an instant around her, they then cover her face, and you follow her with your eyes as she descends into the depths of the pellucid waters. From that moment, the lively child has disappeared, and when in the midst of her transfigured features, her dark eyes are opened to their full extent, and darting their rays into vacancy, she looks a very sibyl, but full of nobleness and pathetic dignity.

“It must not, however, be supposed that her contemplations and pious exercises prevent her attending to domestic duties. From her bed she directs the household, the cares of which she formerly shared with a sister, but whom death has removed. She has enjoyed for several years a pension obtained for her by charitable persons; and as her wants are few, she devotes it to the education of her brothers and sisters. Daily, about two in the afternoon, her confessor recalls her to ordinary life, in order that she may attend to the affairs of the house. They then confer together on the subject; she thinks of everything, attends to the wants of those in whom she is interested, and, as she possesses good common sense, everything about her is well regulated.”

We will not give the recital, by M. Edmond Cazales on Dominica Lazzari, the *Patiente de Capriana*, because the case, however extraordinary, bears no direct relation to our subject.

Great joy, like great grief, is equally favorable to ecstasy, by the elevated character it gives to thought.

Ecstasy is not uncommon in insane asylums; but to shun error, it is necessary to notice whether the patient is not obeying some superior order, which tells him to remain motionless, or to take such or such a position. It may be exhibited under the forms of mania and monomania.

Leuret has described the case of an hallucinated mad woman, who had ecstasies, in which she saw God. She knelt before the sun, and then experienced a great inward exaltation, and exceeding pleasure. God spoke to her; the pleasurable sensations were chiefly confined to her breast and stomach; but God, she said, could excite these sensations in all the members. It was not only when she looked at the sun that she beheld the Creator, but she saw him in her dormitory and in her walks. To behold him, she had but to pray. She saw him also during her sleep, and even before going to sleep. He appeared to her as possessing a physical form; fair, and clothed in the habiliments of man; infinite goodness and benevolence beamed upon his smiling face. In speaking of her sensations, she observed that bread and water, and that exaltation, was the highest pleasure that could be experienced; and if all could be satisfied of this truth, they would require nothing more.

As ecstasy can be produced whenever a high degree of moral exaltation exists, it will be understood that it did not cease its manifestations with the Dark Ages, although these were favorable to it. We find it existing in the eighteenth century, and daily produced before our eyes. Lately, the rapid spread of the religious ecstasy in Sweden in the form of an epidemic, and with which we will close this notice, proves the truth of the assertion.

In the course of the year 1841 to 1842, there appeared, in the country about the central part of Sweden, a disease characterized by two striking and remarkable symptoms: the one, *physical*, consisted of a spasmodic attack, involuntary contractions, contortions, etc.; the other, *psychical*, was announced by an ecstasy more or less involuntary, during which the patient believed that he saw or heard things divine and supernatural, and was instigated to speak, or, as the people expressed it, to preach. (Many medical men consider this disease as one form of the chorea of the Middle Ages.)

During their ecstasies, the persons attacked were remarkable for an irresistible loquacity, a constant mania for preaching the Word of God, and for visions and prophesyings. In consequence of the peculiar tendency of this singular affection, it has been called *the preaching-disease*. Most of the faculty, who witnessed these paroxysms, have compared them to somnambulism,

or the magnetic sleep; but no one has been able to say positively that they belonged to either of these states.

The sick persons frequently spoke of visions which they had had in heaven and hell, of angels, etc. They also predicted the end of the world, the last judgment, and the day of their own death, always with the assumption that their predictions were real and holy prophecies. It will be remembered that the greater number of the convulsed of St. Medard also predicted that the end of the world would occur on a day which they fixed; but, as with the Swedes and Millenarians, their prophecies were not accomplished.

These ecstasies, when the paroxysm was over, appeared as though they emerged from a dream. They averred that they had seen supernatural sights, and recited the prophecies; that they had seen the place of punishment for the condemned, and, also, the elect seated at the Lord's table.

This state may be associated with mania, with hypochondria, and with madness. The malady usually attacked persons from sixteen to thirty, frequently also children from six to sixteen, and even some aged persons. It is another point of resemblance to the Shakers of the Cévennes; and, in the *Théâtre sacré des Cévennes* (p. 30), is the following deposition by Guillaume Bruquier: "I saw at Aubersaque three or four children from the ages of three to six, seized with the spirit. When I was with a man named Jacques Boussige, one of his children, aged three years, was attacked, and fell to the ground; he was much agitated, and beat his breast violently, saying, it was for the sins of his mother he was suffering." Another witness assured me that he had seen a child of fifteen months in a similar condition.

The greater number of the persons so attacked were of the lower class. It was a psychical contagion, brought on by imitation. In one year several thousand persons had the epidemic.

A development of the intellectual faculties was not remarked in this disease; or, if it did exist, it was an exception; the greater number of the discourses and sermons were paltry and void of ideas; often consisting of pure nonsense, more frequently of exclamations repeated unto satiety, and continual repetition of the same trifles, uttered in a sententious tone.

We would enforce this remark, because the ecstatic state is

often accompanied by a sense of exaltation which gives eloquence to ordinary minds. On this point, we could relate a curious history of a person, who, in his inspired moments, exercised such an influence over the malefactors in the prison with him, that they obeyed all his commands.

Fanaticism, ignorance, and the thousands of religious tracts distributed amongst the people, had, according to the opinion of the Swedish faculty, induced a state of preparation for this epidemic. The causes are clearly pointed out by the author, who says justly, that the origin of a mental disease has rarely been so distinctly shown.*

The ecstatic state is frequently met with amongst primitive people, in whom the religious feeling is strongly developed. M. Ferdinand Denis relates that a friend of his, who has resided fourteen years in the East Indies, has frequently seen the Hindoos voluntarily fall into ecstasy. The North and South Americans have traditional recollections that throw them into an ecstatic state, during which they believe they have communion with spirits.

The phenomena of ecstasy are developed in the most remarkable manner, among the Kamschatdales, the Yakouls, and other people who inhabit the far north, where the diviners wound themselves horribly, without either suffering or appearing to suffer.

The ecstatic state is also exhibited in Otaheite, in the Sandwich Islands, and in Polynesia. Mariner† relates that the son of King Finow often told him that he was inspired by the soul of Toogoo-Ahoo, the last king of the Tonga Isles; that he no longer felt his personal existence, and that his body seemed animated by a spirit not his own. Being interrogated as to the nature of the spirit that moved him, and how it descended upon him, he replied: "What a foolish question! Can I tell you how I know it? I know it because I feel the conviction, and because I am warned by a voice."

We could multiply facts of this nature; but it will be suffi-

* Gazette Médicale, No. 33, t. xi. 1842, *Mémoire sur l'Extase religieuse épidémique* that raged in Sweden in 1841 and 1842, by M. le Docteur C. N. Souden, physician in the insane hospital at Stockholm.

† Voyage to Tonga-Taboo.

cient to remind the reader that they are described in ancient and modern travels of all nations.*

SECT. II.—OF HALLUCINATIONS IN MAGNETISM AND SOMNAMBULISM.

A very extraordinary nervous condition is acquired when man is deprived of the action of the senses, by isolating him completely from the outer world, concentrating his mind on himself, whilst he submits unresistingly to the influence of the experimenter who produces these surprising effects. But, howsoever curious may be the phenomena of magnetism, they are surpassed by those of somnambulism, in which the subject, at the command of the master, can display his most secret thoughts, and sometimes even the nature of his complaints. These facts, of which the ancients had a glimpse, are now recognized. Animal magnetism is practised by the aborigines of North and South America; and may be traced back to antiquity. Since the sixteenth century, Vanhelmont and Maxwell have described in their writings, their most important principles.

The modern form has been revealed by Illuminism, for Swedenborg said, in 1763: "Man may be raised to celestial light, even in this world, if his corporeal senses are wrapped in a lethargic sleep."†

It is unfortunate that magnetism and somnambulism have been attempted by quacks and rogues—a circumstance which has driven intelligent men from studying the subject. The exaggerations also to which the partisans of this doctrine have given way have been no less prejudicial to the examination of the question.

These remarks show that we cannot accept without reservation the judgment of the illustrious Bailly; but, in recognizing the power of the imagination, we believe that there exist facts in magnetism and somnambulism from which both psychology and medicine will derive valuable results.

The plan of this book will oblige us to examine these two states only in their connection with hallucination. We will,

* Ferd. Denis, *Tableau historique analytique et critique, des Sciences occultes*, p. 203, *et seq.* Paris, 1842.

† Ferdinand Denis, *op cit.* p. 191.

therefore, commence our study by *prevision*, which is related to magnetism and somnambulism by the common tie of ecstasy.

Prevision, which has been attacked and defended with so much vehemence, is illustrated by such curious facts, and is supported by so many respectable witnesses, that impartiality requires us to notice some of them, before we adopt any opinion on the subject. One of the most authentic cases of prevision is mentioned by Josephus:—

CASE CI. Four years previous to the beginning of the war, when Jerusalem was enjoying peace and abundance, Jesus, son of Ananus, a simple peasant, having come to the Feast of Tabernacles, which was kept every year in the Temple, in honor of God, cried out: “A voice from the East—a voice from the West—a voice from the four winds—a voice against Jerusalem and the Temple—a voice against the bride and the bridegroom—a voice against all the people!” And he ceased not night and day to traverse the city, repeating the same thing. Some persons of rank, unwilling to allow such ominous words to be uttered, had him taken and beaten with rods. He offered no word of defence or complaint for such cruel treatment; but still repeated the same words.

Then the magistrates, believing, as was the fact, that he was divinely inspired, brought him before Albinus, governor of Judea. He had him flogged severely, which did not extract a single prayer or tear; but, at every blow, he repeated, with a plaintive voice: “Woe, woe to Jerusalem!” And when Albinus asked him who he was, and why he spoke in that manner, he answered nothing. The governor then dismissed him as a madman, and from that time, until the war commenced, he spoke to no one. But he repeated, unceasingly: “Woe, woe to Jerusalem!” without reproaching those who beat him, or thanking those who fed him. All his words were confined to this sad presage, which he uttered in a louder voice on feast-days. He continued this conduct for seven years and five months, without intermission, and his voice became neither weak nor hoarse.

When Jerusalem was besieged, his predictions were verified; and then, pacing the walls, he cried: “Woe to the city, woe to the people, woe to the temple!” and, while repeating the words,

“Woe to myself!” a stone, thrown from a machine, struck him to the earth, and he yielded up his spirit.*

Saint Gregory of Tours, the best annalist of the fifth century, has mentioned a circumstance, which was also witnessed by a number of persons:—

CASE CII. St. Ambrose was apprised of the death of Saint Martin at Tours (in the year A. D. 400), in the church at Milan, during the mass.

It was customary for the reader to present himself before the officiating priest with the book, and not to read the lesson until he was told by him to do so. Now it happened that, on the Sunday in question, whilst he who was prepared to read the Epistle of St. Paul, was standing before the altar, St. Ambrose, who was celebrating the mass, fell asleep on the altar.

Two or three hours passed, and no one dared to awake him. At length the bystanders ventured to tell him how long he had kept the people waiting: “Be not troubled,” said he; “it has been a great blessing to me to sleep, since God has worked a great miracle; know that my brother St. Martin has just died. I have assisted at his obsequies, and, after the usual service, there only remained the capitulary to repeat, when you awoke me.”

The assistants were much surprised. They noted the day and hour, and it was discovered that the happy confessor had died at the very instant when St. Ambrose described himself as assisting at his funeral.†

Reason and science would explain these facts as an undue excitement of the brain, and as a simple coincidence; but that is only putting aside the difficulty. Thus, in the case related by St. Gregory, the death of St. Martin at Tours was known to St. Ambrose at the moment it occurred, although a distance of more than two hundred leagues separated them. In speaking of presentiments in dreams, we have related the anecdote of Miss R., whose character and mind vouch for the accuracy of the details with which she furnished me. In her case, also, the time of her mother’s death exactly coincided with her dream. Our researches into the mechanism of mind are vain; how,

* War of the Jews against the Romans, Book VI., chap. 31, p. 77J, edition Panthéon Littéraire.

† Gregoire de Tours, De Miraculis St. Martini, lib. i. ch. 5.

then, can we expect to be more learned when we consider it in its abnormal state?

We must not lose sight of the fact that men of the highest intelligence have recognized the truth of cases of prevision, whilst they acknowledge ignorance of the causes. Bacon says, that there are striking examples of prevision of the future in dreams, in ecstasies, and at the approach of death.*

"I cannot give the reason," remarks Machiavel, "but it is an attested fact in all history, both ancient and modern, that no great misfortune ever happened to a city or province that was not predicted by some soothsayer, or announced by revelations, prodigies, or other celestial signs. It is very desirable that the matter should be discussed by men learned on matters natural and supernatural, an advantage that I do not possess. Be that as it may, the fact is undeniable."†

M. le Maistre observes that the spirit of prophecy is natural to our kind, and will never cease to be heard in the world. Man, by attempting at all times, and in all places, to dive into the future, declares that he is not formed for time; "for time is a forced thing, that only desires to come to an end," (*quelque chose de forcé qui ne demande qu'à finir.*)

Thence it is that in our dreams we take no note of time, and that a state of sleep was always judged favorable to divine communications.‡

We could relate a vast number of anecdotes in support of the opinion of Machiavel; but a few will suffice.

In the year 1483, Savonarola believed that he felt within him the secret and prophetic impulse which pointed him out as the reformer of the church, and called him to preach repentance to Christians, whilst he denounced to them the calamities with which Church and State were equally menaced. In 1484, he commenced, at Brescia, his preaching on the Apocalypse, and announced to his auditory that the walls would one day be bathed in torrents of blood. Two years after the death of Savonarola, this menace appeared to be accomplished, when, in 1500, the

* Bacon, De la Dignité de l'Accroissement des Sciences, tom. ii. liv. ii.

† Machiavel, Discours sur Tite-Live, liv. i. p. 56.

‡ M. le Maistre, Soirées de St. Petersburg, 11e entretien, p. 355.

French, under the Duke de Nemours, seized upon Brescia, and devoted the inhabitants to a dreadful massacre.*

“Savonarola,” says Philippe de Commines, “had always asserted the coming of the King, and that he was sent by God to chastise the tyrants of Italy, and that nothing could succeed against him; he had also said that he would enter Pisa, and that, on that day, the States of Florence would cease to exist; and so it happened, for Pierre de Medicis was on that day driven out. And he predicted many occurrences which took place, such as the death of Laurentia de Medicis; and he also publicly said, it was revealed to him that the state of the Church would be reformed by the sword. This prediction has been nearly, though not quite fulfilled.”†

The author of a summary of the life of Cattho, Archbishop of Vienna, printed with his *Memoirs*, relates that he first announced the death of Charles the Bold to Louis the Eleventh. “At the instant,” says the Summary, “that the said duke was killed, King Louis was hearing mass, in the church of Saint Martin at Tours, distant ten good days’ journey, at least, from Nancy; and at the said mass, the Archbishop of Vienna acted as chaplain, who, in offering the salutation, said these words to him: ‘Sire, God grants you peace and repose; they are yours, if you desire it, *quia consummatum est*; your enemy the Duke of Burgundy is dead; he has just now been killed, and his army discomfited.’ The hour designated was subsequently found to be that in which the said Duke was killed.”‡

Thirteen years previously to the revolution of 1789, Père Beauregard (a learned preacher) made the arches of Nôtre Dame vibrate with these singular words: “Yea, thy temples, O Lord, will be desecrated and destroyed, thy feasts abolished, thy name blasphemed, thy worship proscribed. But, what do I hear? Great God! what do I see? Lascivious and profane songs succeed the holy canticles, to which these arches have resounded in thy honor. And thou, infamous divinity of paganism, wanton Venus! thou comest here audaciously to take the

* Simond Sismondi, *Hist. Ital.*, tom. xii. p. 67; *Vita di Savonarola*, liv. i. ix. xv. p. 19.

† *Mémoire de Philippe de Commines*, lib. viii. ch. iii. p. 270, et ch. xxxvi. p. 443.

‡ *Biogr. Univer.*, tom. viii. p. 420—Signé, W. S.

place of the living God, to sit on the throne of the Saint of Saints, and receive the culpable incense of thy new adorers.”*

The prediction of Cazotte, avouched by La Harpe, by Madame de Genlis, Madame la Comtesse de Beauharnais, &c., should not be passed by in silence; and, although the relation can only be received hesitatingly, it does not the less belong to history, as much on account of the rank of the personages concerned as of the importance of the events.

“It appears to me but yesterday,” says La Harpe, “and yet it was early in 1788. We were dining with one of the members of our Academy, a man of rank and talent. The guests were numerous and of all ranks; courtiers, lawyers, writers, academicians, &c.; as usual, they had feasted. At dessert, the wines of Malvoisie and Constantia gave to the gayety of the company that sort of license not always discreet; they had arrived at that pitch when anything was allowable to raise a laugh. Chamfort had read his insipid and libertine tales, and the great ladies had listened without having recourse to their fans. Then arose a deluge of jokes on religion. One quoted a tirade of La Pucelle; another recollected these philosophic verses by Diderot:—

‘Et des boyaux du dernier prêtre
Serrez le cou du dernier roi,’†

and applauded them. A third rose, and holding a brimming glass, said: ‘Sirs, I am as sure that there is no God, as I am that Homer is a fool;’ and in fact he was as sure of the one as of the other.

“The conversation then became more serious; they were full of admiration at the revolution effected by Voltaire, and agreed that he had won the highest title to glory. He had given the ton to his age, and was equally read in the antechamber and the saloon. One of the guests told us, with bursts of laughter, that his hair-dresser had said to him: ‘You see, sir, although I am no more than a poor apprentice, I have no more religion than others.’ It was agreed that the revolution would soon be completed; that superstition and fanaticism must absolutely

* Biog. univ., t. iii. p. 421; nouv. édit., article Beauregard, Sig. T. D.

† And the bowels of the last priest
Bound the neck of the last king.

give way to philosophy; and they set about calculating the probable time of its supremacy, and who among them would witness the advent of *the age of reason*. The aged lamented the improbability of their beholding it, while the young rejoiced in the hope of seeing it reach its meridian glory. The academy was above all congratulated on having prepared the great work, and on having been the principal promoters of liberty of thought.

“One alone of the guests had not taken part in the gayety of conversation, and had even passed a few quiet jokes on our fine enthusiasm; it was Cazotte, an amiable and original man, but unfortunately infatuated with the reveries of the Illuminists. He took up the conversation, and in a serious tone, said: ‘Gentlemen, be content; you will all witness this grand and sublime revolution that you so much desire. You know I am somewhat of a prophet. I repeat, you will see it.’ They reply by the well-known line, ‘No need to be a sorcerer for that.’ ‘Be it so; but perhaps a little of the prophetic spirit is necessary to foresee what remains for me to tell. Do you know what will be the result of this revolution—what will happen to you all? Do you know what will be the immediate practical effect, the recognized consequence?’ ‘Ah! tell us,’ said Condorcet, with his deceitful and innocent look; ‘a philosopher is not sorry to encounter a prophet.’ ‘For you, Monsieur de Condorcet, you will die stretched on the floor of a dungeon; you will die of the poison that you will take in order to avoid the block; of the poison which the happiness of that time will oblige you to carry about with you.’

“At first, much surprise was exhibited, but they presently recollected that the good Cazotte was subject to waking dreams, and they laughed heartily: ‘Monsieur Cazotte, the tale that you have told is not so good as your *Diable Amoureux*.’

“‘But what devil has put this dungeon, and poison, and execution into your head? What can that have to do with philosophy and the reign of reason?’ ‘That is exactly what I am telling you; it is in the name of philosophy, of humanity, and liberty, and under the reign of reason, that you will meet with this fate; and well may it be called the reign of reason, for she will then occupy all the churches, and there will not then be in all France any other temples than those dedicated to the goddess of Reason.’ ‘By my faith,’ said Chamfort, with a sarcas-

tic laugh, 'you will not be a priest in those temples.' 'I hope not; but you, Monsieur de Chamfort, who will be one, and a worthy one, will open your veins with twenty-two razor-cuts, and yet you will not die for some months.' They looked at each other, and laughed again. 'You, Monsieur Vieq d'Azyr, will not open your own veins, but you will have them opened six times in one day, in an attack of the gout, in order to be sure of your fate, and you will die in the night. You, Monsieur de Nicolai, will die on the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold.' 'Ah! Heaven be thanked,' said Roucher, 'this gentleman, it seems, only wants the Academicians; he has made a great slaughter. And myself, for mercy's sake?' 'You? you also will die on the scaffold.' 'Oh, he has made a bet; he has sworn to exterminate all of us.' 'No, it is not I who have sworn.' 'But shall we then be conquered by Tartars and Turks?' 'No, not at all. I have already told you, you will be governed by philosophy and reason alone. Those who will thus treat you will all be philosophers; will have at the time on their tongues the same phrases that you have uttered during the last hour; will repeat all your maxims, and, like you, will recite the verses of Diderot and La Pucelle.'

"Everybody was whispering: 'You see he is mad, for he was perfectly serious. It is easy to see that he is joking, and he always introduces the marvellous into his jests.' 'Yes,' replied Chamfort, 'but his marvellous is not gay; it savors too much of the gallows. But when is all this to happen?' 'Six years will not have passed before all that I say will be accomplished.' 'You talk of miracles (and now it was I who spoke), and do I go for nothing?' 'You will then be a miracle no less wonderful, for you will be a Christian.' At this there were many exclamations of surprise. 'Ah!' said Chamfort; 'I am relieved; if we shall only perish when La Harpe becomes a Christian, we shall be immortal.' 'As for us,' then, said Madame la Duchesse de Grammont, 'women are very happy, to rank for nothing in revolutions; when I say for nothing, I do not mean to say that we do not meddle a little; but our sex is exempt.' 'Your sex, Madame, will not save you, this time; meddle how you will, you will all be treated as men without the least difference.' 'But what do you mean, Monsieur Cazotte? You are preaching to

us the end of the world.' 'I know nothing about that; but what I do know, Duchess, is, that you will be taken to the scaffold; you, and many other ladies with you, in the executioner's cart, with your hands tied behind your back.' 'Ah! I hope that in that case I shall at least have a carriage hung with black.' 'No, Madame; ladies of higher rank than yourself will, like you, go in a cart, with their hands bound behind them.' 'Of higher rank! what! princesses of the blood?' 'Of still higher rank.' At this the company began to be agitated, and the brow of the host grew dark! All began to feel that the joke grew serious. In order to dispel the cloud, Madame de Grammont, instead of noticing this reply, said, in a lively tone, 'You see, he will not even let me have a confessor.' 'No, Madame, neither you nor any one else will have one. The last of the condemned who will have one, as a special favor, will be'—he hesitated. 'Well, who is the happy mortal that will enjoy this privilege?' 'It is the last that will remain to him; it will be the King of France.'

"The master of the house hurriedly arose, and all was confusion. Approaching M. Cazotte, he said to him impressively: 'My dear Monsieur Cazotte, we have had enough of this mournful farce. You carry it too far, and will not only compromise yourself, but the whole company.' Cazotte made no reply, but prepared to depart; when Madame de Grammont, who was always merry, turned towards him and said: 'Sir Prophet, you have told us all our good fortunes, but you have said nothing of your own.' He mused for some time with his eyes cast down. 'Madame, have you read *The Siege of Jerusalem*, by Josephus?' 'Oh, certainly; who has not? But tell me, as though I had not read it.' 'Well, Madame, during the siege, there was a man, who, for seven days and nights, walked the ramparts incessantly in the sight of besieged and besiegers, shouting out in a sad and loud voice: 'Woe to Jerusalem!' and on the seventh day he cried, 'Woe to Jerusalem! Woe to myself!' at which moment an enormous stone, cast by the enemy's machines, struck him and crushed him to death.'

"On saying this, Cazotte bowed and retired."

The phenomena of second sight, the belief in which is so prevalent in Scotland and in some other countries, belongs to prevision. It is true that philosophy and physiology agree in

rejecting this idea; but the evidence of many sensible men in its favor seems to justify a closer examination of the subject.

We are far from placing implicit faith in all that we have heard related bearing upon these phenomena; we will give the following case only, which Ferriar, Hibbert, and Abercrombie have considered in different aspects:—

CASE CIII. “An officer of the English army, connected with my family,” says Ferriar, “was quartered, towards the middle of the last century, in the neighborhood of a Scotch gentleman who was gifted with second sight. One day, when the officer, who had made his acquaintance, was reading a play to the ladies, the host, who was pacing the floor, suddenly stopped, and appeared like one inspired. He rang the bell, and ordered the servant to saddle a horse, and ride immediately to a neighboring castle, and ask after the health of the lady, and, if the reply was satisfactory, to go on to another house that he named, and inquire after a lady there.

“The officer closed the book, and entreated his host to explain these sudden orders, which he attributed to second sight. He hesitated, but finally owned that the door had opened and admitted a little woman without a head, whose figure resembled the two ladies to whom he had sent. He added that the apparition was a sign of the sudden death of some person of his acquaintance.

“The servant returned some hours afterwards with the information that one of these ladies had died suddenly of apoplexy at the moment of the apparition.

“On another occasion, during a stormy night, it happened that the gentleman was sick in bed, and the officer reading to him; the fishing-boat was out at sea. The old gentleman, after exhibiting several times much uneasiness for his people, cried out: ‘The boat is lost!’ ‘How do you know it?’ inquired the Colonel. ‘I see,’ said the invalid, ‘two boatmen, who carry a third drowned; they stream with water, and now place him close beside your chair.’ At night, the fishermen returned with the dead body of their comrade.’* ”

Ferriar justly attributes this vision to hallucinations; according to Abercrombie, it was the reminiscence of a forgotten

* Ferriar, *op. cit.* p. 67.

dream. We think that it should be classed with the hallucinations experienced during ecstasy. We must also class the ecstatic visions of cold countries with hallucinations, as also the cases of second sight common to the Laplanders, Samoïèdes, Ostiaks, and Kamtschatdales. Hibbert has given many curious cases.*

All phenomena that depart from common laws should be subjected to severe examination, and rejected when they do not present evidences of truth; but when their occurrence is guaranteed by men of intelligence and integrity, whose morality is unquestioned, then skepticism is no longer possible; the difficulty lies only in their correct interpretation. There are doubtless a great number of cases of prevision which may be explained by the hallucinations of ecstasy; but there are some, also, which appear to belong to a different order of things; such is the account related by Josephus. There is, therefore, developed, in a manner unknown to us, a greater activity of the faculty of perception, just as we see, in certain diseases, the senses acquire an extraordinary delicacy on the approach of death, when the sick person astonishes those about him by the elevation of his thoughts, and the sudden lucidity of a mind which has been obscured during many long years.†

“Nothing is more surprising,” observes Aretée, “than the observations sometimes made by patients, in the midst of their paroxysms, the propositions they advance, and the objects they behold. Their senses are exalted; their minds possess great subtlety, and an extraordinary power of penetrating into futurity. At first, they commence by presaging their own death; they then predict the future of those persons who may be present; and then their spirits are released from the coarse covering of clay. This event fills all who witness it with admiration.”‡

The same author observes: “It is interesting to listen to the occasional sayings and soliloquies of patients on the approach of an attack of apoplexy. All their senses seem healthy and

* History of Lapland, written by John Scheffer, Professor of Law at Upsal, in Sweden. English Translation, published A. D. 1704.

† Briere de Boismont, *Du Retour de la Raison chez les Alienés Mourants*; *Mémoire inédit. Gazette des Hôpitaux*, 1844 (*Annal. Méd. Psych.*), tom. ii. 2d série, p. 531.

‡ Aretée de Cappadoce, *De signis et causis oculorum morborum*, lib. ii. cap. v.

perfect, and they appear to have acquired the power of prophecy. The first object of their thoughts is the fact that they are about to leave the world; they then announce the future by the present, and, the event justifying their predictions, they are looked upon as real prophets. I had one who predicted his death six days before the event took place.”*

We will only extract one very curious passage from Cabanis: “I think it here necessary,” says that physician, “to refer particularly to those singular acute maladies in which intellectual faculties suddenly become developed that have not previously existed. It is also observed, that in some spasmodic and ecstatic diseases, the organs of sense become susceptible of receiving impressions which were not perceptible in a normal state, and which may even be characterized as unnatural. I have frequently noticed the most singular effects arising from this susceptibility of sensation in women who would doubtless have distinguished themselves as excellent Pythoneses.

Some of these patients see the most microscopic objects with the naked eye; others see so clearly in the dark, as to move in perfect security. There are others, again, who follow persons by their scent, like a dog, and can distinguish such things as they have used or even only touched.

“I have seen some whose taste has acquired a peculiar delicacy, and who would demand or choose aliment and even remedies that would be really serviceable to them, with a sagacity ordinarily observable only in animals. Some have the power of looking within themselves during their paroxysms, and announcing the approach of certain crises, the occurrence of which soon proves the justness of their sensations; or they notice other organic modifications attested by the state of the pulse and other still more certain signs.”†

Is it a weakness to acknowledge that a number of phenomena pass in the profoundness of thought, which will forever remain unexplained? Had Dr. Charpignon read this paragraph, he would not have said, in pages 158 and 350, in his *Physiologie du*

* Bordeu, *Recherches sur les Maladies chroniques*, t. p. 325, et suiv. Edit. de l’an. ix.

† Cabanis 7e Mémoire De l’Influence des Maladies sur la Formation des idées et des affections morales.

Magnétism, that I explain all cases of second sight by hallucination. My opinions on presentiments, foresight, apparitions, and the books of the saints, formally contradict this theory.*

Somnambulism.—The consideration of hallucinations in ecstasy and prevision, brings us naturally to speak of those observable in *somnambulism*. Natural somnambulism has many points of affinity with dreams, and really appears to differ from them only in the degree wherewith the bodily functions are affected. The mind, as in dreams, is fixed upon certain impressions, which it takes for so many real and actual external sensations; but the organs are more obedient to the mandates of the will, so that the individual speaks and acts under the influence of these erroneous conceptions.

“We must attribute,” says Richard, “all that is inexplicable in somnambulism to the force of imagination, which presents images to the somnambulist with the same definiteness that they are presented in dreams. Undeniably, in dreams, we see objects as clearly as though it were bright day, because the light which has conveyed the illuminated objects to the brain, impresses them there.†

Somnambulism, as in other nervous conditions of which we have treated, is favorable to the production of hallucinations.

CASE CIV. A highly respectable man, who had long been in command of a large merchant ship, related the following to Sir Walter Scott, which occurred whilst he was in the Tagus. One of his crew was assassinated by a Portuguese, and it was rumored that the ghost of the deceased haunted the ship. Sailors are proverbially superstitious; and, in this instance, they exhibited much repugnance to staying on board. In fact, it seemed probable that they would desert rather than return to England with a ghost as passenger. It became, therefore, necessary for Captain S. to sift the matter; he discovered that, although they all pretended to have seen lights, and to have heard noises, the whole story was founded on the statement of one of his lieutenants, an Irishman and a Catholic; but a cool, honest, and sensible man, and whom the captain had no reason to suspect of wilfully deceiving him.

* J. Charpignon, *Physiologie Médecine et Metaphysique du Magnetisme*. 1 vol. in 8, Paris 1848.

† Richard, *Théorie des Songes*, 1 vol. in 12, p. 104, Paris, 1754.

The lieutenant solemnly told Captain S. that the spectre of the deceased appeared to him almost nightly, obliged him to abandon whatever he was engaged in, and, as he expressed himself, burnt him by a slow fire.

He related this with every demonstration of horror, proving the reality of his distress and his fear. The captain, without pursuing the subject, resolved to watch, during the night, the actions of this man.

When the bells sounded midnight, the sleeper suddenly rose, with a wild and distressed look, lighted a candle, and walked to the kitchen; he there sat down, and, with eyes wide open, appeared to be staring at some terrible object, from which, however, he could not remove his gaze. At the end of some seconds he rose, took a pot, which he filled with water, and, talking to himself in a low tone, mixed salt in it, and sprinkled it over the kitchen. He then heaved a deep sigh, like a man relieved of a heavy oppression, and, returning to his hammock, slept peacefully. On the following morning he related to the captain the exact history of the apparition, adding that the ghost had taken him to the kitchen; but that, having fortunately procured, he did not know how, some holy water, he had succeeded in ridding himself of his visitor.

The captain told him all that had actually passed in the night, adding details that proved him to have been the dupe of his imagination. He acknowledged the justness of the captain's reasonings, and, as often happens in cases where the illusion has been pointed out, the dream returned no more.*

In ordinary cases, the affection occurs during the night; but it is not very uncommon to observe, through the day, a state which bears some analogy to somnambulism, and in which is particularly remarked an indifference to external objects. Under some circumstances, these attacks have occurred suddenly; and, under others, they have been preceded by a noise or confusion in the head. The individuals then become more or less absent; they have no longer any connection with exterior objects, or have but a confused idea of them. They may frequently converse in a continued and intelligible manner, but the actual impress of the mind is reflected in their discourse. In some

* Walter Scott, *op. cit.* p. 216.

cases they recite long poems, often with more correctness than they would do in their waking hours. They sometimes hold discourse with imaginary beings, relate circumstances or conversations that happened long back, and which they might be supposed to have forgotten; some have been heard to sing much better than in their natural state, and authentic examples are cited of persons in that state who have spoken correctly in a language which they knew but imperfectly.

CASE CV. "Some years ago," says Abercrombie, "I attended a young lady subject to an affection of this character, which always took place during the day, and which lasted from ten minutes to one hour. Without any premonitory symptoms, her body became motionless, her eyes open, fixed, and she was completely insensible, and quite unconscious of what was passing around her. She was frequently attacked whilst playing on the piano; she continued to play with perfect correctness, but without getting beyond a certain point. She was, on one occasion attacked just as she was about to begin a new piece. During the paroxysm, she repeated it perfectly five or six times; but on recovering, could not play it without study."*

This appears to us to have been a union of catalepsy, epilepsy, and ecstasy.

The hallucinations of somnambulism may give rise to the most singular actions, and to resolutions involving the gravest responsibility, which might result in unhappy consequences to the actors if these facts were not known.

CASE CVI. Dom. Duhaget was of a good family in Gascony, and had distinguished himself in service; he had been a captain in the infantry for twenty years; and was a chevalier of St. Louis. I never knew any one possessing more amiability or piety.

"We had," he related, "a friar at ———, where I was prior before I came to Pierre Châtel, of a melancholy disposition and a gloomy character, who was known as a somnambulist.

"Sometimes, during the paroxysms, he would leave his cell, and re-enter it alone; at others, he would lose himself, and have to be brought back. His case had been treated, and as the returns were very rare, it had ceased to attract attention.

* Abercrombie, *op. cit.* pp. 308 and 328.

“One night, I was sitting up beyond my usual hour for retiring. I was engaged in looking over some papers in my desk, when I heard the door open and saw the friar enter in a complete state of somnambulism. His eyes were open, but fixed; he had on only the garment in which he slept, and held a large knife in his hand. He went straight to my bed; appeared to satisfy himself by feeling, that I was really there; after which, he struck three heavy blows so powerfully, that the blade, after piercing the clothes, entered deep into the mattress, or rather the mat, which I used instead. When he first entered, his brow was frowning and the muscles of his face contracted. Having struck, he turned around, and I observed that instead of the frowning and distorted features, his countenance was overspread with an air of great satisfaction. The light from two lamps that were on my desk had no effect on his eyes; he returned as he came, opening and shutting quietly the two doors that led to my cell; and I was soon satisfied that he had gone directly and quietly to his own.

“You may imagine,” continued the prior, “my state of mind, during this terrible apparition. I shuddered with horror at the danger from which I had escaped, and so great was my emotion that I could not close an eye the whole night.

“The next day, I summoned the somnambulist, and quietly asked him of what he had dreamed the preceding night. At this question he was agitated. ‘Father,’ replied he, ‘I had so strange a dream that I do not like to tell you of it; it is, perhaps, the work of the evil one, and’— ‘I command it,’ replied I; ‘a dream is always involuntary, and is but an illusion.’ ‘Father,’ said he, ‘I was hardly asleep before I dreamed that you had killed my mother; that her bleeding shade appeared and demanded vengeance; at this sight, I was so enraged that I flew like a madman to your apartment and stabbed you. Soon afterwards I awoke, bathed in perspiration. I hated myself for the outrage, and then blessed God that so great a crime had not been committed.’ ‘The deed was nearer consummation than you are aware of,’ said I to him, with a calm and serious air.

“I then related what had occurred, and showed him the evidence of the blows which he thought were dealt upon me.

“Upon this, he threw himself at my feet in tears, groaning

over the misfortune which had so nearly happened, and imploring such penance as I thought fit to inflict upon him.

“No, no,” I cried; “I shall not punish you for an involuntary act; but henceforth I dispense with your services during the night, and advise you that I shall have your cell locked on the outside after the evening repast, and opened only in time for you to attend mass at daybreak.”

If, under these circumstances, the prior, who escaped by a miracle, had been killed, the sleep-walking friar would not have been punished, as it would have been an involuntary murder on his part.*

The Neapolitan journals lately related a case in which a man, in a state of somnambulism, dreaming that his wife, then by his side, was unfaithful, wounded her dangerously with a poniard, which he always carried about him. M. Maglietta, a barrister, published an opinion, in which he contended that blows and wounds inflicted by a man asleep, and in a state of somnambulism, were not punishable.†

Lorry has described two very interesting cases which he witnessed. A woman, in a state resembling somnambulism, was in the habit of conversing loudly with absent persons whom she thought she saw. She was so insensible to external impressions, that she could be pinched and pricked without manifesting the slightest pain. In this state she perceived distinctly the objects with which she was in connection. Her arms and fingers preserved their position, until an involuntary movement of the members gave them another direction. After the paroxysm, she had no recollection of what had passed.

The other case was that of a woman who was irregular. During the continuance of this state, she was in the habit of conversing with a person whom she appeared distinctly to see. Her discourse always dwelt on the thought that had preoccupied her mind. In this state, she was unconscious of the presence of any one. The mother of this woman having died suddenly, the daughter, during her paroxysms, continued to talk with her as though she were living.

* Brillat Savarin, *Physiologie de goût*, 2d edit. t. i. p. 6, Paris, 1828.

† Union Médicale, 16 December, 1851.

The most remarkable peculiarity of these cases is the profound insensibility of the individuals to outward impressions, excepting to those connected with their ideas, thoughts, and sentiments; they are instances of striking analogy with animal somnambulism. Another characteristic of this affection is the instantaneous change which occurs in thought and consciousness. The affection is also characterized by the ecstatic disposition of the mind, by the total suspension of actual ideas, which continues for an indefinite period, and in the equally sudden and remarkable return of the mind to the normal state on the termination of the paroxysm.

I shall conclude this series of observations with a case borrowed from Dr. Dyce, of Aberdeen; it possesses much interest, and resembles, in some respects, that of Negretti, related by Muratori, but appears decisive on the question whether or not somnambulism carries with it the suspension of the senses, and their transposition to the nervous system of physical life.

CASE CVII. Dyce speaks of a young girl, who was of delicate health until she attained womanhood. The first symptom which appeared was great drowsiness, soon followed by a perpetual desire to talk. She repeated what had passed during the day, and sang both sacred and profane melodies. Every night, in her sleep, she imagined herself going to Epsom Races, mounted a kitchen stool, and ran round the room, imitating the sounds used by a person riding. She replied without waking to any questions that were asked her. The returns of this state were frequent, and at irregular intervals. She dressed the children in her sleep, and at one time she set the table for breakfast, her eyes remaining closed.

When taken to church, she understood the sermon, and seemed much affected when the preacher spoke of three young persons who had been executed, and of their progress in crime. On being questioned, when the paroxysm was over, and having returned home, she denied having been to church; but in the subsequent recurrence of the somnambulant state, she repeated the text and the substance of the discourse.

Artificial Somnambulism.—The cases to which we have just directed attention, lead us to those relating to artificial somnambulism. We must not confound these two conditions, although they present certain analogies; thus, the first usually occurs

without any perceptible cause, and is not under the influence of the will. The somnambulist appears to use but one sense,* and his attention is excited by only one order of facts, those with which his mind is occupied; his thoughts have but one tendency, and he is conscious of nothing that does not bear some relation to this peculiar direction of the mind. The second state succeeds magnetism; it is determined by the will of the operator. Almost always, however, the thoughts and attention of the person are free.

Artificial somnambulism offers several curious phenomena. We have already spoken of some of them on the occasion of dreams and ecstasy; here, however, we will confine ourselves to the study of somnambulism in its relation to hallucination. Those who maintain that we explain this singular state by hallucination, are in error; it is one thing to affirm that it is produced in the magnetic sleep of hallucinations, and another to say that somnambulism is but a hallucination. It must not, however, be lost sight of, that this phenomenon may be physiological, and yet be manifested in reverie, dreams, and other dispositions of the mind which have never been seriously ranked with insanity.

Amongst the cases of artificial somnambulism, we will select those whose authenticity cannot be questioned.

CASE CVIII. Madame Plantin, about 64 years of age, consulted, in the month of June, 1828, a somnambulist, who was introduced to her by Dr. Chapelain, and by whom she was informed that a tumor would form in her right breast, and threaten to become cancerous. The invalid passed the summer in the country, but attended very carelessly to the regimen prescribed. Towards the end of September she returned to see Dr. Chapelain, and confessed that the tumor was considerably increased. He began to magnetize her on the 23d October following, and

* In somnambulism, hearing is frequently preserved, questions are heard and replied to as in waking. Touch is also frequently perfect; and even in some cases acquires an extraordinary delicacy. This is the sense which presides, as it were, over all the actions of somnambulists. Sauvages of Montpellier has described two sick persons in the hospital as natural somnambulists, and also clairvoyants; his account is found in the *Mémoires de l'Académie des Sciences* (Szafkowski, *Recherches sur les Hallucinations*, 1849, p. 155).

the sleep was induced several days afterwards; but absolute somnambulism was never very perfect in her. The means employed retarded without curing the disease. Finally, the breast gathered, and the doctor thought that the only hope was to have it removed. M. Jules Cloquet, a very skilful surgeon, was of the same opinion; it remained to gain the consent of the invalid, in which Dr. Chapelain, by his influence over her, succeeded. He used the whole power of his will to produce insensibility of the part, and, when he thought he had succeeded, he pinched the end of the breast violently with his nails without causing pain. The invalid was ignorant of the day fixed for the operation; it was the 12th of April, 1829. Dr. Chapelain magnetized her, and powerfully magnetized the part on which they were about to operate. He also magnetized the operator and his assistant; who doubted not that Madame Plantin would awake at the first incision; but their astonishment was extreme at her profound insensibility. "It appeared to me," said Dr. Cloquet, "that we were cutting a corpse." I will subjoin the report of this case, transmitted to the surgical department of the Royal Academy of Medicine :*—

"On the day fixed for the operation, M. Cloquet, on his arrival at half-past 10, found the invalid dressed and seated in her arm-chair in the attitude of a person in a quiet natural sleep. She had been about an hour before to mass, which she habitually attended at that hour, and M. Chapelain magnetized her on her return. She spoke very calmly of the operation she was about to undergo. Everything being prepared, she undressed and seated herself in a chair.

"Dr. Chapelain supported her right arm, the left was allowed to lie at her side. M. Pailloux, house-student of the Hospital of St. Louis, had the care of giving the instruments and making the ligatures.

"A first incision, beginning near the hollow of the arm-pit, was directed above the tumor towards the inner face of the breast. The second, commencing at the same spot, cut round beneath the tumor and joined the first; the engorged glands were carefully dissected on account of their nearness to the axil-

* See the Archives générales de Médecine, t. xx. p. 131, *et seq.*, May, 1829.

lary artery, and the tumor was extracted. The operation lasted from ten to twelve minutes. During all this time the patient conversed tranquilly with the operator; there was no change in the position of the limbs or features, nor in the respiration or the voice; the pulsations also were natural. She continued in the same automatic state of ease and impassibility in which M. Cloquet found her on his arrival. There was no cause for restraint; it was simply requisite to support her. A ligature was applied to the thoracic lateral artery, divided during the extraction of the glands. It is worthy of remark that, when the surgeon washed the skin in the neighborhood of the wound, with a sponge dipped in warm water, the patient manifested sensations resembling those produced by tickling, and said quickly, several times, 'Ah! stop; don't tickle me.'

"The wound being dressed with adhesive plaster, the patient was put in bed, still in a state of somnambulism, in which she was allowed to remain for forty-eight hours.*

"This lady had a daughter married to M. Lagandré; unfortunately she was in the country, and could not be in Paris for some days after the operation. Madame Lagandré was a somnambulist, and exhibited remarkable clearness of perception.

"M. Cloquet proposed to Dr. Chapelain to magnetize Madame Lagandré. To this he assented, and after placing her in the magnetic state, he made many inquiries respecting Madame Plantin. Her replies were as follows: 'My mother is very much reduced; she no longer lives but by magnetism, which sustains her artificially; she has no life in her.' 'Do you think that your mother's life can be saved?' 'No; she will die tomorrow morning early, without agony or suffering.' 'What are the diseased parts?' 'The left lung is shrunk, folded upon itself; it is surrounded by a skin-like membrane, and is floating in water. But it is chiefly there,' said the somnambulist, pointing to the inferior angle of the scapula, 'that my mother suffers. The right lung no longer breathes; it is dead; the left lung is healthy; it is by that my mother lives. There is a little water in the pericardium.' 'What is the condition of the

* Madame Plantin died fifteen or sixteen days after the operation, but from causes unconnected with it; she was opened, and the peculiarities of the autopsy were found to be remarkable.

organs of the abdomen?' 'The stomach and intestines are healthy; the liver is white and decolored on the surface.'

"M. Chapelain powerfully magnetized the patient several times during Monday, and hardly succeeded in making her sleep. When he returned on Tuesday morning, about seven o'clock, she had just expired. The two physicians were desirous of verifying the descriptions of the somnambulist as to the interior condition of the body; and obtained the consent of the family to a *post-mortem* examination. M. Moreau, secretary of the surgical department of the Academy of Medicine, and Dr. Drouart, were requested to be present as witnesses, and it was determined on for the next day. It was conducted by M. Cloquet and M. Pailloux, his assistant, and Dr. Chapelain. The latter put Madame Lagandré into the magnetic sleep a little before the hour fixed on. I will not describe the scene of tenderness and filial piety which took place, during which the somnambulist bathed with tears the inanimate body of her mother.

"Dr. Chapelain hastened to calm her. The physicians desired to hear from her own lips what she had described as having seen within the body of her mother, and the somnambulist repeated, in a firm voice, and without hesitation, what she had already related to MM. Cloquet and Chapelain. She was then led by the latter into the room adjoining that in which the autopsy was to take place, and the door was carefully closed. Madame Lagandré continued in a state of somnambulism, and notwithstanding the barrier that separated her from those gentlemen, she followed the knife in the hands of the operator, and observed to those near to her: 'Why do they make an incision in the middle of the chest when the disease is on the right side?'

"The indications of the somnambulist were found correct, and the description of the autopsy was written by Dr. Drouart, as follows:—

"Description of the *post-mortem* examination of the body of Madame Plantin, on Tuesday, 29th April, 1829:—

"*Exterior.*—Yellowish paleness over the body; very thin; abdomen large. The wound three quarters healed; the surface granulated, and flesh healthy; the edges sunken, and covered with a newly formed cicatrix.

"*Interior.*—On opening the chest, the cavity of the right

pleura was discovered to be filled with a thick serosity, the quantity of which might be about two pints; the pulmonary and costal portions of that membrane are covered with soft layers of exudations, more abundant in the posterior portion of the cavity than in the anterior. The lung strongly drawn back on itself; the incisions made on the posterior edge, and principally on the superior lobe, exhibit the presence of pneumonia, whence issues a sero-purulent liquid, whitish in some places, and grayish in others. Several points of the anterior edge and the inferior lobe are yet permeable to air, and crackling; the pericardium contains about three or four ounces of limpid serosity. The posterior face of the heart is slightly red, and presents several small portions of a skinny exudation. Besides this, this organ has nothing remarkable.

“The liver is of ordinary size; the superior face is covered, towards the centre, with whitish spots which do not spread beyond the surface of the organ; the biliary gall-bladder is withered, and of a whitish color; it is filled with biliary calculi, and contains no bile.

“The other organs have not been examined.”

Here follow the signatures.* The witnesses are all living, and hold a high rank in the medical world. Their communication has been interpreted in various ways, but no one has ever doubted their veracity.

The two following cases have been reported by M. Chardel, Counsellor in the Court of Cassation, who received them from ocular witnesses, persons of respectability and integrity:—

CASE CIX. A magistrate, and counsellor in a royal court, related to me the following anecdote: His wife had an attendant who was in very delicate health. She magnetized her, and put her into a state of somnambulism. It was done privately, as her charitable intentions would not have secured her from ridicule. The lady was assisted by her husband. On one occasion when the magnetic treatment had been accompanied with severe pain, the somnambulist asked for some old wine; the husband took a light and went below for the purpose of obtaining it. He descended the first flight of stairs without accident, but the

* Chardel, *Psychologie physiologique*, Paris, 1844, p. 260, *et seq.*, and pp. 277, 278, *et seq.*

cellar was deep under ground, and the steps were moist; he slipped half way down, and fell back without being hurt or even extinguishing the light. Having procured the wine, he returned, when he found his wife acquainted with his fall and all its details; the somnambulist had related them as they occurred.*

CASE CX. I knew the wife of a colonel in the cavalry, who, being magnetized by her husband, became a somnambulist; during the course of treatment, an indisposition obliged him to call to his assistance an officer of his regiment. Some time after, during a magnetic sitting, the husband, having put his wife into a state of somnambulism, desired her to give him information of that officer: "Ah! the unhappy man!" cried she; "I see him; he is at —; he is on the point of killing himself; now he points the pistol; run quickly." The place indicated was a league distant; a horseman mounted in all haste, but when he arrived, the suicide was consummated.†

We have confined ourselves to these three cases; they are sufficient to establish the fact that persons and objects, in connection with the person magnetized, can be seen by him under their real forms; a phenomenon is then produced similar to that we have seen in reverie, dreams, ecstasies, and in cases of prevision and presentiment; in a word, in all cases of hallucinations compatible with reason. There are, doubtless, other peculiarities which seem to exceed natural boundaries; but we would here be somewhat reserved in the expression of our opinion; and whilst admitting the plausibility of what has been written by many of our brethren on the power of the imagination, amongst others by Demangéon,† we at the same time do not hesitate to express a belief that there is still something beyond, and that the mind must necessarily exercise a considerable influence on the body, for the very simple reason, that this, in its turn, can develop extraordinary properties. Huygens speaks of a prisoner at Anvers, who could read written characters at a distance, where they could be seen by no one else. At one of the last sittings of the Academy of Inscriptions and Belles-Lettres, M.

* Chardel, *Psychologie physiologique*, Paris, 1844, p. 290.

† Chardel, *op. cit.* Paris, 1844, p. 292.

† J. B. Demangéon, *De l'Imagination*, 2d edition, p. 39, ch. II. 1 vol. in 8vo., Paris, 1829.

Vincent communicated a paper, full of interest respecting the son of Doctor Paludilhe, of Montpellier, a young child of seven years old, in whom the development of the musical faculty had reached such an extraordinary height, that he may be considered as a living sonometer ; moreover, he possesses the singular and rare faculty of distinguishing the melodious character of a spoken discourse, firstly, according to the nature, more or less musical, of the voices of the individuals ; secondly, according to the character, more or less passionate, of the discourse itself.*

We may then consider authentic cases of clairvoyance, of prevision, and of second sight, recorded in works on magnetism, as belonging to the domain of hallucinations ; the thoughts, however, are tinted, the ideas imaged, the mind, in a word, is clothed in its material envelop. The idea that, during life, the phenomenon of clairvoyance should be spread over the surface of the body, and above all, should have its seat in the epigastrium, at the ends of the fingers, etc., is not supported by the laws of physiology. The senses have ever possessed distinct functions ; one can no more take the place of another, than it can be supplied by parts that have not the slightest affinity to it, either in form, structure, or functions ; whilst we can comprehend that, under peculiar circumstances, they may acquire qualities that fill us with astonishment. The phenomena of clairvoyance, prevision, and second sight depend on a sudden illumination of the cerebral organ, which calls into activity sensations that have hitherto lain dormant. Here occurs what may be noticed in natural somnambulism, under the influence of an unknown cause. The individual distinctly sees in his brain, the stairs, the apartments, and the places through which he walks ; he there reads the characters of the books which lie before him, and of letters which he writes. It is an internal mirror, on which all his impressions are received, and which serves as a guide to his conduct ; but in this case, the action is based on recollections and reminiscences ; for should the individual get into a strange place, he totters and stumbles, even to injuring himself. In artificial somnambulism, the perceptions are clearer, better defined, indicate a more perfect isolation and a greater activity in the faculties. How does this happen ? We know

* Débats, 10th August, 1851.

not. Do we know any better what passes in the thousand combinations of thought, in the action of the will? Alas, no. These are facts that must be admitted; but the manner of their operation will probably be hidden from us forever.

We read in the records of animal magnetism, of a blind lady, who, in her sleep, admirably described the beauties of nature. Having recovered her sight, she owned that nature, during sleep, was much more beautiful than she found it on awaking.

RECAPITULATION.—Ecstasy being the result of the highest degree of exaltation of mind, is eminently favorable to the production of hallucinations, but even on that account it cannot be regarded as a natural state.

The extreme concentration of thought on a single idea, which is the peculiar character of ecstasy, is liable to produce a painful state of body.

Ecstasy frequently manifests itself in contemplative minds; but it is also observed in religious persons of very ordinary intellect.

All epochs of profound beliefs, of fanaticism, or of great hopes or fears, are favorable to the development of ecstasy.

The possessed of former ages were evidently ecstasies.

The phenomenon of ecstasy existed in the convulsed.

The inspired of different sects exhibited ecstasy in a high degree.

Ecstasy may be manifested without any loss of reason; it is then termed *physiological*; if it be combined with a disordered mind, it is termed *morbid ecstasy*.

It is frequently difficult to fix the line of demarcation between these two kinds.

This distinction allows of two separate classes of ecstatic hallucinists.

Ecstasy is not confined to those of riper years; it has been seen in children.

Ecstasy may show itself in cataleptic hysteria, and mystic forms, and in mania and monomania.

There is no age in which cases of ecstasy have not occurred, and, according to the strength and predominance of the ideas, it has taken the form of an epidemic.

A certain number of nervous conditions, rejected by skepticism, because they cannot be explained, such as prevision, clairvoyance,

second sight, magnetism, and somnambulism, are attached to ecstasy, of which they are only varieties, and have numerous points of affinity with hallucinations.

We cannot, however, rank all cases of prevision with the hallucinations of ecstasy; there are some which appear to spring from an enlarged faculty of perception, a supernatural intuition.

The hallucinations of ecstasies of cold countries, which some have classed with cases of second sight, appear evidently due to the influence of temperature. The form observable in Lapland depends on the combined effects of ecstasy, alienation, and temperature.

The hallucinations of natural somnambulism present a striking analogy to those of dreams; they differ only in degree and in increased energy of the will.

Imagination then presents images to the somnambulist with as much clearness as in dreams.

The hallucinations of sleep, like those of natural somnambulism, may incite to acts involving serious responsibilities, and leave no doubt that man is then no longer master of his will.

There is reason to believe that visual magnetic sensations are only hallucinations.

CHAPTER XIII.

OF HALLUCINATIONS IN FEBRILE, INFLAMMATORY, ACUTE, CHRONIC, AND OTHER MALADIES.

Of hallucinations and illusions in acute delirium and brain diseases—Congestion, arachnites, encephalites, softening of the brain, cerebro-spinal meningitis, etc.—Of hallucinations in fever; effects of fever on the imagination—Hallucinations in typhoid, typhus, and intermittent fevers—Hallucinations in diseases of the digestive and biliary passages—Parenchymatous inflammations may be combined with hallucinations and pneumonia; hallucinations after a suppression—Hallucinations in gout, disease of the heart, pellagra, and chlorosis—Hallucinations in syncope and convalescence—Hallucinations from atmospheric influence—Hallucinations may precede disease—Hallucinations in the last stage of chronic disease—*Recapitulation*.

SECT. I.—OF HALLUCINATIONS IN ACUTE DELIRIUM AND DISEASES OF THE BRAIN.

ACUTE DELIRIUM, called by some *acute insanity*,* was long confounded with cerebral inflammations. We, in accordance with M. Lélut, have separated it from this group of diseases,† and we are thus conducted, by a natural transition, from nervous to inflammatory affections.

Maniacal excitement, which forms one of the characteristics of acute delirium, leads to the supposition that it awakens fantastic conceptions and sensorial illusions in the minds of the sufferers, and our experience confirms the idea.

* Le délire aigu; folie aiguë.

† Lélut, Introduction sur la valeur des alterations de l'encéphale dans le délire aigu et dans la folie, Paris, 1836.—Brierre de Boismont, Du délire aigu qu'on observe dans les établissements d'aliénés (pamphlet read in the Royal Academy of Medicine in 1842, inserted in the 11th vol. of the *Mémoires de l'Académie*, and honored with a gold medal by the Institute).—Art. Délire aigu, bibliothèque des médecines praticiens, t. ix.—Art. Délire, in the supplement of the Dictionnaire des Dictionnaires de Médecine, 1851, p. 188.—Sandras, Maladies Nerveuses, 1851, t. i. p. 569. On a form of disease resembling some advanced stages of mania and fever, by Luther V. Bell, M. D., *American Journal of Insanity*, Oct. 1849.

Some individuals who are attacked with acute delirium, see persons hiding beneath the bed, in a wardrobe, etc.; point out and desire to drive them away; others think they are surrounded by frogs and serpents, who try to kill them. Doubtless, the terror, the cries, the inclination to bite, to strike, or to throw themselves from a height, which are remarked in a number of these persons, are caused by hallucinations of an alarming character. This is also observed in maniacs, in whom it is not always easy to discover the delusion of the senses.

The nature of hallucinations is often in affinity, in this delirium, with the habits, character, and passions of the individual. A very religious young lady cried continually, "I am surrounded with devils; begone, Satan; sweet Jesus, drive him away!" A young student persisted in entreating that the water which surrounded his bed should be removed; he saw it gradually mounting to his breast, and felt almost choked. A Protestant minister, who had suffered great reverses of fortune, was seized with acute intermittent delirium. During each attack, he saw sinister figures, who menaced him with hell, and insulted and tormented him.

Illusions are also equally common in acute delirium. The sick take those who surround them for other individuals of their acquaintance; or rather it appears to them as if they were transformed. Illusions of taste and smell are also noticed in acute delirium. The drinks which are offered to these patients are often rejected with horror, because they pretend that they smell of smoke, that they have a bad taste, or that they are poison. Others, again, we have seen to whom the drinks had the flavor of the most exquisite wines, and who went into a sort of ecstasy on tasting them.

SECT. II.—OF HALLUCINATIONS IN INFLAMMATORY DISEASES, AND IN SEVERAL OTHER AFFECTIONS.

Works on internal pathology contain a multitude of cases which allow of no doubt of the existence of hallucinations in ephemeral and severe fevers, inflammations of the organs in various other diseases, convalescence, abstinence, etc. We have no intention to run through the list, but will confine ourselves to several examples of hallucinations united with diseases. Con-

gestion, or excess of blood, is sometimes accompanied by hallucinations. Broussais reports the case of a young woman, aged 19, who, near the term of her pregnancy, experienced giddiness whilst at her work, saw flambeaux, a coffin, and a large dog approaching to devour her. This woman showed every symptom of plethora; an application of leeches was prescribed; the means were sufficient to dispel the casualties; and the young woman, who was a prey to a loquacious delirium of a singularly merry character, was quickly restored to reason.*

CASE CXI. A man, in a healthy state of mind, was seated in his room. To his great astonishment the door opened, and one of his friends entered, who, having walked several times round it, stood before him and gazed upon him fixedly. Wishing to receive his visitor with politeness, he arose, but had only advanced a few steps when the figure vanished. He then knew it was a vision. The apparition soon reappeared; it was accompanied by several more of his friends, who all surrounded him with the same fixed look. In a quarter of an hour the assembly was so great that the apartment appeared too small to contain them. These phantoms followed him into his bedroom, and ranged themselves around his bed, so that he had much difficulty in getting a few hours' sleep. On his awaking they reappeared, and the room was soon as well filled as before.

This condition continuing throughout the day, he consulted his physician, who recollected having bled him a year previously for a congestion of the brain. He had also been several times distressed by hemorrhoidal tumors. Bleeding by leeches was advised; on the following day, the phantoms were much fewer, and also less active. By night, they had entirely disappeared.†

Several authors have described the existence of hallucinations on the approach of apoplexy. "We cannot," says Arétée, "hear without astonishment the remarks sometimes made by those who are threatened with apoplexy. All their senses are perfect and entire, and their minds seem to have acquired a prophetic character. Their first idea is that they are about to quit the world; then they predict the future by the present; and, the event justifying their prediction, they are looked upon

* Phlegm. Chron. t. ii. p. 421-422.

† Hibbert, *op. cit.*

as real prophets. I saw one who was prophesying his decease for six days.”*

Inflammation of the membranes of the brain likewise occasions this phenomenon. Messrs. Martinet and Parent Duchâtelet have numbered 5 cases out of the 102 contained in their work (see cases 14, 24, 25). The treatise on *Inflammation of the Brain* by Mons. Bouillard (p. 8, 66, and 86), contains some curious cases of hallucinations of smell, and illusions of sight and touch.

Morgagni mentions a man who, working at night in a cess-pool attached to a hospital, had an hallucination in which he saw a spectre clothed in white. On his death, which quickly supervened, it was discovered that he had a venous congestion and a softening of the brain.

In cerebro-spinal epidemic meningitis,† hallucinations are numerous. M. Tourdes, author of a history of this epidemic, has mentioned several curious examples.‡

Dr. Alderson, of Halle, has reported an interesting case of hallucinations joined to a violent cephalalgia and inflammation of the teguments.

CASE CXII. “Some months ago,” says the author, “I attended M. R., who had been attacked, during a voyage from America, with violent headache. He was relieved by the formation of an abscess beneath the teguments of the skull; his breathing was somewhat affected by other tumors, which had formed in the throat. He complained of having fatiguing dreams, and even of dreaming when awake. A short time afterwards, he told me that, for the space of an hour or two, he thought he saw his wife and family, although convinced by his reason that they were in America. The impression on his mind was so strong, and the conversation he had held with his son so circumstantial and important, that he could not resist telling it in all its details to his friends on the following day. He also desired to be informed if his wife and family had not arrived from America, and whether they were not in the same house.

* Borden, *Récherches théo. sur. les maladies chroniques*, p. 326, *et seq.*, edit. of the year IX.

† See the article *Meningite Cérébro-Spinale*, by M. Boudin in the *Supplement of the Dictionnaire des Dictionnaires de Médecine*, 1851, pp. 427 to 444.

‡ *Histoire de l'Epid. de Méning. Cereb. Spinale*, Strasbourg, 1843.

“I was sent for a second time ; he quickly perceived that he was considered deranged ; when, turning towards me, he inquired if his disease could induce a belief in spectres, apparitions, and figures. ‘Until now,’ said he, ‘I had no faith in all the stories of this character.’ He knew that he was perfectly sane, and his friends also acknowledged him to be so, with a mind as strong as it had ever been.

“Having explained to him the nature and causes of his visions, and told him that they would cease with his bodily sufferings, both he and his friends grew composed. But the phantoms became more and more importunate, until he could not make up his mind to retire to rest, because he was immediately harassed by the souls of the dead, or visited by persons disagreeable to him. Having changed his room, the visions ceased for some time ; but he soon perceived his friends of the new world pictured on a piece of polished metal.

“Designedly occupying myself with a book, I detected him mentally conversing with them, and at times evidently imagining that I also saw and heard them. When he looked away from the polished bar, he talked sensibly on religion, medicine, and politics. At length he changed his residence, when the purulent matter being discharged, his condition was ameliorated. He is now convalescent, and entirely relieved of his phantoms.”*

Fever, by the sanguine cerebral afflux which it produces, or of which it is the result by the nervous diseases it occasions, plays an important part in the production of hallucinations. It is most generally accompanied by wakefulness. When it has lasted for some time, the patient, worn out, falls asleep, but he is soon wakened up, with horrible dreams that wear all the character of reality. The different effects of light and shadow, or the arrangement of the draperies, all unite to create in his disturbed imagination apparent forms, which, at first, are scarcely distinguishable ; but which soon become to him realities, and are the preludes to an incoherent and continuous delirium.

CASE CXIII. “I attended,” says Abercrombie, “a very intelligent man, who had been sick for some time with a slight fever. Although his reason was unimpaired, he was subject to a frequent hallucination, which consisted in the appearance of an old

* Edinburgh Medical and Surgical Journal, vol. vi. p. 291.

gray-headed man, with a countenance of great benevolence. The vision always occurred in the same manner. The phantom entered the room by a door on the left side of the bed, passed round the foot, and came and sat on a chair on the right-hand side. He looked on the sick man with an air of interest and pity, but never spoke. Having remained thus for a few minutes, he vanished."

CASE CXIV. "A lady," continues the same author, "also affected slightly with fever, perceived a large party of men and women in her room, seated as at a *soirée*, and a servant handing refreshments to them on a waiter. The hallucination lasted during several days, and was varied by the sight of castles and very beautiful churches, which appeared as if cut in crystal. From the commencement, the lady was aware that it was an illusion of sight, incident to the fever, and amused her friends by describing the different objects that passed before her."

Conolly, who has very carefully studied the effects of fever on the imagination, has adopted three degrees of impressions which result from it.

In the first, the patient seems to see the bed surrounded with flames, hears voices murmuring in his ear, inhales the odor of a feast; his body feels the sensation of heavy weights moving over it. Fantastic figures incessantly pass before his eyes, which disappear as rapidly as they come.

If patients of this character are questioned, some very calmly acknowledge that they do experience the symptoms stated; others, on the contrary, seem confused, make a thousand excuses before acknowledging what they feel; it is evident that they are endeavoring to get rid of some importunate idea; others, again, believe in the reality of all these sensations. Of these three classes, the last is a prey to delirium, the second approximates to it; the first alone has reason. What is the cause of these slight differences?

The first compare received sensations with surrounding objects, appealing to their senses whose integrity is preserved. They recognize their chamber, their family, their physician. As to the figures which glide about, they are conscious that they do not exist. They recollect that they have been ill for some days, and have had a fever. Comparing present objects and things which they recollect, with the succession of figures that appear

before them, or the sounds which they think they have heard, they become convinced that these sensations are only creations of a disturbed mind.

The next class approximates closer to delirium ; on awaking, the sight of their curtains in flames, terrifies them ; they seize hold of them and look anxiously around, but the sense of touch, and the tranquillity of their attendants, gives them reason to believe that this phenomenon is a symptom of the disease. If they are spoken to at the moment of awaking, the voice addressing them is confounded with the images of the dream ; but they open their eyes, look at you, take your hand, and in comparing the sensation that present things awaken with those which they have seen in their troubled dreams, they quickly come to themselves.

This kind of disorder usually lasts some hours or days. If it augments, the objects assume a more decided and constant form, and delirium may supervene.

A poor woman in very feeble health, complained in the dispensary at Stratford, that she constantly saw faces and figures cut in half. Sometimes these apparitions appeared in a crowd, resembling a number of heads eagerly looking in at the door or window.

Patients of the third class are governed by the images that harass them ; they cannot give their attention to the sensations which proceed from objects that are present ; they continue to talk to persons whom they imagine near to them, and do not recognize the voices of their friends ; their eyes are turned towards them, but they have apparently assumed other forms and faces ; they look around the room, and think themselves in a strange place. In this state, it is impossible for them to compare the true sensations, which they are incapable of receiving, with the false ones which they alone recognize. They cannot compare what they see with what, in their febrile condition, they have forgotten, and the necessary consequence of this defect is delirium or active insanity.

In the case of fever, says Conolly, I have several times seen these three states vary from one to the other, according as the disease progressed and the integrity of sensation was lost ; on the other hand, as the disease diminished, the patient recovered

his power over his senses, and it often required but very slight efforts to fix his attention.*

Several times in the course of typhoid fever, we have concluded that the sick had visions. This did not escape the notice of Hibbert. Hallucinations have been seen in all stages of this fever and during convalescence. The author of *L'Observateur Chrétien*, quoted by Abercrombie, relates that a farmer, returning from market, was much struck by an uncommonly brilliant light, which appeared on the road, in the midst of which stood the Saviour. Seized with fear, he struck spurs into his horse, galloped home, and was much agitated during the whole evening. Symptoms of a typhoid fever that was raging in the neighborhood appeared, and he died in ten days. It was recollected that on the morning of the day on which he saw the vision, he had complained of bad headache and great lassitude; there is no doubt that the hallucination was caused by the fever.

In the same author we read the account of a man, who on recovering from the typhoid fever, imagined himself ten feet in height. His bed appeared to be raised seven or eight feet from the ground, so that he felt afraid to step out of it. The aperture of the chimney, likewise, seemed to him as large as the arch of a bridge. By a singular contradiction, the persons about him appeared to retain their natural size. But the most curious cases are those furnished by illusions of the sight.

The appearance of phantoms in severe fevers were observed by the ancients. How many deliriums, says Hippocrates, occur in ataxical and adynamic fevers, accompanied by frightful spectres, which announce ruin in the animal economy, and impending destruction! †

Moreau de la Sarthe relates, in the *Encyclopédie Méthodique* (art. *Méd. Mentale*), his having attended a child of twelve or thirteen years of age, who, although scarcely acquainted with the first rudiments of Latin, was suddenly capable, during a raging fever, of speaking it in the greatest purity. The same child expressed his gratitude to those who attended him, in language superior to his age and the supposed power of his intellect. He died some days afterwards.

* Conolly, *op. cit.*

† Abercrombie, *op. cit.* p. 63.

Mr. Rayer speaks of having attended one of our most illustrious men, who was attacked with typhoid. For seven or eight days, he saw the figure of a man, at the foot of his bed, whom he endeavored to drive away. The phantom had no repulsive appearance; it only annoyed him by its presence. On his recovery, it entirely disappeared. Dr. Marotte has related an analogous case.

In two instances, we have noticed the fever to be followed by insanity, but we did not observe the hallucinations. M. Szafkowski noted, in 1845, in the arrondissement of Milan (Aveyron), a deadly epidemic of typhoid fever, with a predominance of ataxical symptoms, accompanied with hallucinations of sight and hearing.*

English authors who have written on the fevers of Cadiz and Malaga, say, that the sick persons became insensible to external agencies, which were replaced by a new world of ideas, of the most terrible description. Hideous spectres, the forerunners of coma and death, appeared to them. Hallucinations have often been noticed in the typhus peculiar to armies, in pestilential fevers, and in several epidemics of the Middle Ages, which may be termed mixed typhus, because they appear to have been developed under the influence of human miasma and that arising from marshy land. Thucydides, the historian of the plague of Athens, speaks of the spectres which terrified the inhabitants. This plague is classed by modern authors with the great typhus. Procopius speaks of men who, in the time of the plague perished, victims of this scourge, from having dreamed that the demons touched them, or had told them that they would shortly die. In the epidemic that unpeopled Neo Cesarea, the inhabitants saw phantoms enter their houses. During a pest that broke out in Egypt, in the time of the Emperor Justinian, brass boats were seen on the sea, rowed by black men without heads. And in an epidemic which depopulated Constantinople, the inhabitants saw with horror, demons, who, clad as priests, went from house to house, carrying death wherever they entered.

Hildebrand published a valuable treatise on this malady; its chief defect is, that it was not written at a period when the study

* *Op. cit.* p. 134.

of pathological anatomy was cultivated; he has given very important details respecting delirium in ague fits, which he calls typhomania; many observations leave no doubt that hallucinations and illusions exhibit themselves during this severe disease.

A pupil of this celebrated physician was attacked with contagious typhus. During a delirium of seven days, he imagined that he had to play the part of viper-eater, a character which he had seen a short time previously in an opera called the *Miroir d'Arcadie*. He fell into a terrible state of anguish and terror, difficult to be described, whenever he felt compelled to seize and swallow this dangerous reptile.*

In more recent descriptions of the army typhus, hallucinations of sight are also noticed. This symptom was frequently combined with the typhus of Mayence.

Hallucinations have often been observed to accompany intermittent fevers, which disease has been considered by modern authors sometimes to occasion insanity.†

Nicolai, the famous librarian of Berlin, whose case has already been noticed in this work, was attacked, in 1778, with an intermittent fever, during which colored figures, or landscapes, appeared to him. If he closed his eyes, the imaginary objects vanished, but reappeared on opening them.‡

A derangement of the digestive organs, by reacting on the brain and its membranes, has often given rise to hallucinations. This is also the case with congestion, and inflammation of the organs. It is easily understood that the circumstances which produce this delirium in one person may, in another case, give rise to false sensations.

In gastritis, gastro-enteritis, gastrology, and gastro-enterology, illusions of taste and smell are frequent, and many persons thus affected have very decided hallucinations.

Doctor Hungerford Sealy has published a pamphlet on a bilious disease common to hot countries, which is characterized by great irritability, accompanied by mental excitement and

* Hildebrand, Du typhus contagieux, translated from the German.

† M. Baillarger, De la folie dans les fièvres intermittentes, *Ann. Méd. Psych.*, November, 1843.

‡ Th. Sébastien, Remarques sur la mélancholie et la manie suite de fièvres intermittentes.—*Journal d'Hufeland*, 1821; *Ann. Méd. Psych.*, Sept. 1844, p. 211.

extraordinary muscular power; it chiefly attacks those who, having been in a foreign country for two or three years, begin to feel the attacks of nostalgia. The mind is disturbed by visions; the imagination is over-excited; the judgment still preserves some power over the imagination, which has, however, much difficulty in obeying it.

Amongst the examples which he gives, we will choose that of the English minister at Messina. When Mr. Hungerford Sealy called upon him, he found him looking wild, with eyes yellow, and starting from their sockets; the skin was dry, parched, and discolored; the tongue dry and red on the edges, with a brown spot in the centre and at the back; the pulse small and quick; he had been in this state for three weeks. Mr. Hungerford Sealy gave him purgatives, applied leeches to the neck, mustard plasters to the feet, and his symptoms were rapidly ameliorated.

During the progress of the disease, the hallucinations bore a striking analogy to the clairvoyance of magnetism; they were of a frightful character. His principal idea was to tear to pieces whatever was near to him, to cry, to sing, and to swear. He thought he saw his limbs part from his body; he was persuaded of the delusion of his vision, and attributed it to a diseased imagination. The hallucination, however, had such an air of truth that it was with the greatest difficulty he could persuade himself of its error. The seat of the disease was evidently in the biliary system and the mucous membrane of the intestines, which was proved by the success of the treatment.*

In the fifteenth volume of *Wilson's Philosophical Journal*, there is a curious case of hallucinations, which occurred during an attack of pneumonia.

CASE CXV. "About twelve years ago," says the author, "I had an attack of fever, brought on by a violent inflammation of the left lung, from a cold taken in the great thaw of 1795. The pulse beat 110 in a minute, and the complaint, which lasted for several weeks, was accompanied during its whole course by disordered perception. On the first night following the attack of fever, I had a fatiguing dream; it seemed to me that I was

* Observations on a peculiar Nervous Affection incident to Travellers in Sicily and Southern Italy, by J. Hungerford Sealy, M. D.—*Medico-Chirurgical Review*, July, 1844.

in the midst of an immense system of mechanical combinations, every part of which turned round with great noise and extreme rapidity; at the same time, I had an idea that the object of all this bewildering operation was to cure my sickness. When my agitation had reached a certain point I awoke with a start, then fell off to sleep again, to have my dream renewed. These alternatives having occurred several times, I thought that if I could destroy the existing impression the form of the dream would change. It appeared to me that the best chance of success would be to link some visible object with the idea of the cure. My efforts were successful; for, in the next attack, a bottle, which I had fixed in my mind, presented itself; the rotation ceased, and my dreams, although disturbed by incongruous ideas, were more varied and less painful.

“The medical treatment consisted in applications of leeches to the side affected, bleeding, and saline mixtures.

“The second night was one of great restlessness; accompanied with drowsiness, and strange and inconsistent dreams, in which it was difficult to distinguish sleeping from waking, but which did not leave the same inquietude of mind which had augmented the sufferings of the preceding night. In the morning the sensations had undergone a notable change; the real impressions produced by surrounding objects took the place of the phantoms. Perfectly awake, calm, with the entire use of memory and reason, conversing with my attendants, and distinguishing clearly exterior objects, I was charmed by a succession of figures, which my will could neither prevent, retain, nor drive away.

“Sometimes they appeared suddenly; but most generally approached gradually, as if emerging from a cloud before showing themselves in all their splendor. Each figure was visible for the space of five or six seconds; it then vanished slowly, until there remained nothing but an opaque and dark vapor, in the midst of which another figure was almost immediately formed; they all interested me in the highest degree by the beauty of their forms and the variety of their expressions.

“Their attention was uniformly fixed upon me, although none of them spoke. I thought I could look into the souls that animated these amiable and intelligent countenances. The admiration, the sentiment of joy and affection which I experienced in contemplating them, and the regret that I felt when each one

vanished, entirely riveted my attention; and this condition was only interrupted when I spoke to the persons in my chamber.

“A particular medicine which I took caused these visions to cease suddenly. I do not know for how long a time they ceased; but they returned under the form of books, parchments, and printed papers. I seem to recollect that these were illegible, or that they appeared and vanished instantaneously.”

“These were all illusions of sight; once, indeed, I heard musical sounds, and, shortly afterwards falling asleep, an animal jumped upon my back, uttering such shrill and piercing cries that my sleep was entirely broken.”*

Hallucinations have been attendant on a suppression of the hemorrhoidal flux. We read the following in the *Archives de Médecine* :—

CASE CXVI. A gentleman of Carlsruhe, in Silesia, forty years of age, sound in mind, of mature judgment, and entirely free from superstition, enjoyed habitual good health, excepting that he was subject to the colic and hemorrhoidal flux; a cataract had formed in one eye, and the sight of the other was much enfeebled. He was one day much alarmed by a fire which occurred in a house adjoining his own. On the evening of that day, his wife remarked that he was restless, and asked strange questions. Towards six o'clock, when the candles were lighted, he very seriously told her that his mother had entered the room, and had taken him by the hand, but retired when he was about rising to receive her. He farther said that she was accompanied by her husband and three persons whom he did not know. He then went to supper in a room above the one in which he usually sat, took his repast, and returned to the lower room, still accompanied by the vision. Covering his head with the bedclothes, he slept quietly. On the following day, a novel illusion took place; the walls of his room were all over black and white squares like a chess-board, and so powerful was the illusion that he spoiled several engravings that hung around his apartment. After continuing thus for two days, his sight returned to its natural condition. He then complained a little of weakness and vertigo. His sleep, pulse, and appetite were good. Some

* Paterson, *op. cit.*

laxatives, foot-baths, followed by tincture of quinia, brought a return of the hemorrhoids, and entirely cured him.*

The most diverse affections may, under circumstances impossible for us to appreciate, occasion hallucinations. From the following case, which we borrow from Dr. Alderston, it is evident that they may occur in gout.

CASE CXVII. "I was called in," says that physician, "to Mrs. —, a lady eighty years of age, whom I had often attended for the gout. She complained of unusual deafness, with a great distension of the digestive organs, and was expecting an attack. Notwithstanding her great age, this lady enjoyed good health. She confided to me that for some time past she had been disturbed by visions. The first time that she noticed the occurrence, she believed that several uninvited friends visited her. Having recovered her first surprise, she evinced some regret at not being able to converse with them, and was about to give orders to have a card-table set. For this purpose she rang the bell. On the entrance of the servant, all the party disappeared. The lady expressed much surprise at their abrupt departure, and the servant had great difficulty in convincing her that no one had been in the room.

"She felt so ashamed of the illusion that for several days and nights she suffered, in silence, the appearance of a considerable number of phantoms, some of which represented long lost friends, and revived thoughts almost entirely effaced. The lady contented herself with ringing the bell, when the entrance of the servant rid her of their presence.

"It was some time before she could make up her mind to confide her sufferings to me. There was nothing either in her conversation or conduct to indicate a derangement of intellect, and she, as well as her friends, was convinced of her perfect sanity.

"The affection was relieved by plasters on the feet, and mild medicines, and was shortly afterwards entirely cured by a regular attack of gout. Since that time, both her reason and health have been good."†

* Archives Générales de Médecine, 1824, t. xix. p. 262, Hufeland's Journal, Sept. 1824, and Edinburgh Medical and Surgical Journal, April, 1828.

† Edinburgh Medical and Surgical Journal, vol. vi. p. 291.

All physicians have noted the state of restlessness, inquietude, melancholy, and terror, brought on by diseases of the heart. Persons thus affected, often wake up with a start, being pursued by frightful spectres, and hideous phantoms. This disposition of mind often occurs during the day. We have collected several cases of hallucinations coincident with an organic lesion of the heart.

M. Saucerotte has published several similar cases ; amongst others, he mentions that of a subaltern officer, who being attacked with hypertrophy of the left ventricle, thought he saw white phantoms, of grotesque and indefinable forms, which stood before him in menacing attitudes. Ashamed of his fears, acknowledging himself the dupe of phantasmagoria, and dreading the ridicule of his brother officers, he dared not own with what a strange affection he was tormented.*

The pellagra, a cutaneous disorder observed in Lombardy, the Landes of Bordeaux, and in several parts of the south of France, is often accompanied by hallucinations and illusions. Some persons who are attacked believe themselves to be nuns or priests ; others are convinced that Satan is pursuing them, and that they see the flames of eternal punishment. In Italy, the delirium is more especially of a religious character, and as the disease inclines the patient to mournful ideas, the disorder is more particularly characterized by the sight of the devil, hell, etc.†

It is probable that the continuance of such sights creates the tendency to suicide so frequently observable amongst persons suffering with this malady ; perhaps, also, the homicidal monomania, also spoken of, is no stranger to these hallucinations. The ideas taking a new direction, may substitute the forms of angels and paradise for those of demons, etc.

Women, under the influence of chloroses, are often a prey to

* Saucerotte, De l'influence des maladies du cœur sur les facultés intellectuelles et morales de l'homme.—Annal. Méd. Psych., t. iv. Sept. 1844, p. 177.

† Briere de Boismont, De la pellagre et de la folie pellagreuse, Observations made in the Grand Hospital at Milan, 2d edit. Paris, 1832. Roussel, De la pellagre, 1845, 2 vols. in 8vo. Durand Fardel, Art. Pellagre, in the Supplement to the Dictionnaire des Dictionnaires de Médecine, 1851, p. 608.

profound melancholy. They seek solitude, shun activity, and delight in sombre ideas; many have symptoms of delirium; they are surrounded by grotesque forms, and see repulsive and hideous figures. If this state continues and increases, it may result in a fit of mental alienation, and make those objects permanent, which a very slight effort of reason might dispel.

Muratori reports a curious example of the state of visionary happiness which occurs in syncope, and in a semi-loss of consciousness. A young lady fell into a violent delirium at the close of a high fever. On the subsidence of the fever, she remained without motion or pulse; the temperature of the body was so low that she was considered dead. Her body was about to be arranged for burial, when she heaved a sigh. She was immediately rubbed with spirits, and warmed, when finally motion, consciousness, and speech returned, and she recovered entirely.

But, far from thanking those who had taken so much pains to restore her to life, she complained bitterly that they had recalled her soul, which had attained to an inexpressible state of tranquillity and happiness—a state not to be met with in this life, and compared to which its most refined and extreme pleasures were as nothing. She added that she had heard the lamentations and regrets of her father, and the directions for her funeral, but that nothing had disturbed her repose; that her soul was so profoundly steeped in the delights she enjoyed, that she had lost all idea of worldly things, and had even lost the wish to preserve her body.*

It cannot be denied that, in certain diseases, an over-excited sensibility is developed, which imparts a prodigious degree of delicacy and acuteness to the senses; some individuals, likewise, are sensible of odors, which come from considerable distances; others announce the arrival of persons, although no one else can detect any approaching sound.

“In some ecstatic and spasmodic diseases,” says Cabanis, “the organs of sensation become sensitive to impressions unfelt in the ordinary state, or even receive unnatural impressions. I have frequently observed, in women of nervous temperament, the most singular effects result from the changes of which I speak.”

* Muratori, *Della Forza della Fantasia*, *e. g.*

It is probably for the same reason that we sometimes observe hallucinations during the period of convalescence.

CASE CXVIII. Lieutenant-General Thiebault, a man equally distinguished for wit and military talents, was, at the close of an inflammatory fever that had weakened him considerably, assailed by visions; the more strange, because he was at the time in the full enjoyment of his reason; none of his senses were injured, and yet the grotesque objects that harassed him, and which he knew did not exist, struck him as forcibly, and were as easy for him to enumerate and describe as the real objects around him.*

CASE CXIX. Mademoiselle N. was convalescing after a very prolonged fever, which had reduced her to a state of extreme weakness. All her family had gone to church, when a violent storm arose; Mademoiselle N. went to the window to watch its effects; the idea of her father suddenly struck her, and, under existing circumstances, she felt much uneasiness. Her imagination soon persuaded her that her father had perished. In order to conquer her fear, she went into the room in which she was accustomed to see him seated in his arm-chair. On entering, she was much surprised at seeing him in his place, and in his accustomed attitude. She immediately approached to inquire how he had come in, and, in addressing him, attempted to place her hand on his shoulder, but she encountered only space. Very much alarmed, she drew back, and, turning her head as she left the room, still saw him in the same attitude.

More than half an hour elapsed from the time she first saw the apparition, until its departure. During this time, Miss N., who was convinced that it was an illusion, entered the room several times, and carefully examined the arrangement of the objects, and especially of the chair.†

Under some circumstances, atmospheric influences have appeared favorable to the formation of hallucinations. In the famous winter of 1829 to 1830, I had occasion, says Conolly, to notice this fact during the progress of several different diseases.‡

* Eusèbe Salverte, *Des Sciences Occultes*, p. 324. D. Thiébault, *Souvenirs d'un Séjour à Berlin*, tom. v. 5th ed.

† Paterson, *Mém. cit.*

‡ Conolly, *op. cit.*

M. Prus, in his observations on a pamphlet by M. Baillarger, entitled *Fragments pour servir à l'histoire des hallucinations*, says, that extreme cold may produce hallucinations, and that he himself felt its influence in 1814, when he quitted the corps of the army to which he was attached, in order to visit his family, a distance of two leagues. "I had scarcely," says he, "proceeded one league through the most extreme cold, when I perceived that I was not in my normal condition. I walked mechanically instead of by the force of will; and my body seemed exceedingly light. Being aware of the cause, and also of the danger of this state, I tried, but in vain, to hurry on; and what distressed me much was, that I could not prevent my eyes from closing every instant. I then had delightful visions; I thought myself transported into delicious gardens, where I saw trees, meadows, and streams."

During the Russian campaign, the military were equally assailed by hallucinations, sometimes of a gay, sometimes of a melancholy character.

In 1845, we noticed a marked predominance of nervous symptoms. We owe to the courtesy of Drs. Descuret and Salone, the communication of a number of ordinary diseases, combined with hallucinations. M. Descuret has mentioned seven cases of this character, in persons attacked with the influenza, one of which is sufficiently curious to arrest our attention.

The subject was an ecclesiastic, who imagined himself to be triple. In every position, he saw himself thrice repeated. When he turned in bed, the two other persons turned with him, and placed themselves upon him.

In all the cases the hallucinations ceased with the disease.

Hallucinations sometimes precede diseases.

Plutarch says that Cornelius Scylla was warned of the fever that suddenly attacked him, by the sight of a phantom that called him by name. Persuaded that his death was at hand, he prepared for the event, which occurred on the following night.*

In order to explain this death, there is no need to resort to the marvellous. It is probable that Scylla had reached the last stage of an organic disease, which was augmented by the

* Plutarch's Lives of Illustrious Men.

effect of the apparition. Perhaps it hastened his end; but was evidently not a sign of it. It is to such causes, to the power of religious belief, to ignorance of scientific facts, and to the influence of imagination, that the predictions of death, of which there are so many examples among the ancients, must be attributed.

The excitement of the nervous system, and its extreme impressibility, may, under such circumstances, occasion death.

CASE CXX. "A lady," says Abercrombie, "whom I attended some years since for an inflammation of the lungs, woke her husband one night, at the commencement of her disease, and begged him to rise instantly. She told him that she had distinctly seen a man enter the room, pass the foot of the bed, and go into the boudoir on the opposite side. She was quite awake, and so satisfied of the reality of the apparition, that although the room was thoroughly searched, it was impossible to convince her of her error." A number of similar facts are related.

CASE CXXI. A celebrated physician communicated to me a fact analogous to this, but still more striking. It occurred to a near relative of his own, about fifty years of age. Returning one evening from a visit, she went into a dark room to hang up some clothing; she had scarcely entered before she saw a skeleton, with its arm raised, and a poniard in its hand. The spectre darted its arm toward her, and plunged the poniard in her left side. On the same night she was attacked with fever, with a pain in the left side, and inflammatory symptoms. Her illness was severe. The impression produced on her mind was so strong, that long after her recovery she could not cross the threshold of the door where the apparition had appeared without agitation, and the observation that it was there her illness was contracted.*

Many authors, amongst whom Hibbert must be mentioned, have proved, that in the *last stages of hectic diseases*, and many other *chronic affections*, it is not unusual for patients to have hallucinations of an agreeable nature. By this tendency of the organization are explained the numerous communications which pious persons on their death-beds believe they hold with spiritual beings. Perhaps this disposition may be attributed to the

* Abercrombie, p. 361.

happiness the sick persons, especially consumptives, experience, at the moment of death, which makes them conceive the most varied and beautiful projects. It must not be lost sight of, that in speaking of hallucinations consistent with reason, we have noted swoonings, syncope, and asphyxia, as favorable to the production of this symptom.

“Nothing is more surprising,” says Arétée, “than the reflections sometimes made by sick persons in the crisis of their disease, the projects they form, and the sights they witness. Amidst the facts of hallucination noticed in the last stage of sickness, is one which will forever be engraven on my memory.

CASE CXXII. “On the 1st of June, 1842, I received from the President of the School of Medicine in Rouen, the sad intelligence that my mother, who had for many years kept her bed, from a disease of the uterus, had two days before had epileptiform attacks, with loss of consciousness, of so violent a character that her life was despaired of, and it was feared that if in her enfeebled state she had another fit, she would die before I could reach home. My friend added that these violent crises had, for the time, ceased, and were replaced by a tranquil delirium, in which she saw shadows and figures of all kinds, spoke of various objects entirely unconnected with her position, no longer recognized those who surrounded her, but imagined herself ill-treated by them, and endeavored to drive them away; even to my sister, who had never quitted her bedside, she became entirely indifferent. In the midst of her incoherent words, one idea seemed predominant; that she should never see me again. She called for me unceasingly. That night found me by her side. Penetrating into the apartment of my much-loved mother, towards one in the morning, a prey to anguish in which all can sympathize, I found her sitting up, with fixed eyes, pronouncing, in a low voice, those words of delirium that have so long rung sadly in my ears. She desired that the persons who had come into the room might be sent away, especially the wicked woman who so much tormented her. With her hand, even, she tried to drive them off: ‘Pray send them away,’ she repeated; ‘do you not hear what a noise they make?’ Then followed a mournful silence. ‘They hinder me from seeing my son. My poor son! he will not come; when he does come, I shall be dead.’ This delirium lasted for twenty-four hours.

“At this sight, I burst into tears, and taking her hand, said, ‘Calm yourself, my good mother, I am near you, I will not leave you;’ and I pressed her to my heart. Scarcely had I said these words, than my mother was silent, as if endeavoring to collect herself; and recovering her senses, said to me: ‘Tell me, is it indeed you, my son? Ah, I know your voice. Where are you? I do not see you.’ Her attention becoming more and more concentrated, she distinguished objects, and finally perceived me. ‘You are there,’ added she, ‘I shall die content!’ Her delirium had ceased; the sound of my voice had sunk to the depths of her soul. A miraculous change had occurred; reason shone brightly on the altar of maternal love. During the remaining five days of her life, I had the extreme happiness of seeing her reason preserved. On the fifth, the day of her death, an artist was taking her portrait; it was eleven o’clock in the morning. The painter observing her grow pale, proposed to defer the sitting. ‘Go on,’ said she, ‘it will soon be too late.’ At three she expired.”

For the completion of this chapter, it only remains to speak of hallucinations in nervous complaints, and in some morbid conditions to which we referred when we spoke of hallucinations compatible with reason, but it would be only to repeat what we have already said; it appears to us sufficient to have called attention again to this subject.

RECAPITULATION.—Hallucinations may be combined with all diseases.

The impressions produced on the imagination by fever, have been divided into three degrees; in one, reason is intact; in the second, it is overthrown; in the third, destroyed. Any one of these states may replace the other.

Hallucinations sometimes precede the disease, of which they are then the signal precursors.

The principal diseases in which hallucinations have been observed are: inflammatory fevers, congestions, inflammations, and diseases of the brain and its membranes,* inflammations of the lungs, lesions of the digestive organs, typhoid and intermittent fevers, gout, hectic diseases, etc.

* Durand Fardel, *Traité du Ramollissement du Cerveau*; a work to which a prize was awarded by the Royal Academy of Medicine, 1843, 1 vol. 8vo., pp. 235, 249, 328.

The special character of hallucinations in the last stage of hectic diseases, is probably linked to a sense of happiness which makes this class of sick persons form a multitude of projects.

The combination of hallucinations with nervous diseases, has been sufficiently established.

Convalescence, abstinence, and loss of consciousness, may cause hallucinations. They have also been occasioned by atmospheric influences.

It is probable that the production of hallucinations in disease is the result of a morbid action of the nervous and circulatory cerebral systems; but how they are produced remains undiscovered.

Hallucinations are then manifested like delirium; hitherto cerebral modification has escaped all our researches.

CHAPTER XIV.

CAUSES OF HALLUCINATIONS.*

Etiology of hallucinations and illusions—It should be sought in the psychical and corporeal elements of man, and above all in ideas, in hallucinations of long standing, single and compatible with reason.

FIRST DIVISION.—*Moral causes*; their influence on hallucination—Statistic—Epidemic hallucinations—Influence of dominant ideas—Demonology, sorcery, magic, lycantrophy, apparitions, vampirism, ecstasies—Influence of different civilizations—Influence of the passions, of fixed ideas, of preoccupations of the mind, and of bodily occupations.

SECOND DIVISION.—*Physical causes*.—These may be subdivided into five heads: 1. The influence of inheritance, of the sexes, of age, etc.—2. The influence of mechanical causes, of fermented liquors and narcotic and poisonous substances—3. The influence of mental diseases—4. The influence of nervous diseases other than insanity—5. The influence of acute, chronic, and other diseases—*Recapitulation*.

BEFORE we trace the accessible sources of hallucinations, that is to say, the secondary causes,† we must remember that ideas are composed of two distinct elements—a sensible sign and a pure conception. Mysteriously united, like the soul and the body, they form a perfect emblem of the nature of man. Hallucination, that outward garment, that daguerreotype of an idea, being then only the corporeal portion, whilst pure conception is its psychical part, it is evident that in these two elements we must seek the cause of this singular phenomenon.

The observations we have made on fever doubtless prove that this state is favorable to the production of errors of the

* The study of the causes of hallucinations has so many points of union with that of illusions; or rather, the ties which unite them are so intimate, that we have judged it right not to separate them.

† The primary cause of this phenomenon will always remain hidden, like that of all facts which surround us. It is the difference which separates the finite from the infinite, towards which we are constantly tending, often against our will, and which our most ardent desire to know will never alter in this world.

senses ; but it must not be considered as exclusive, because fever may exist for a long time without either delirium or hallucination. There are, besides, cases of hallucination occurring in persons in good health, gifted with remarkable sense and under no morbid influence, which can only be explained by a peculiar modification of the nervous system. Such is the following case :—

CASE CXXIII. Madame la Vicomtesse d'A., wife to the celebrated author of that name, whom I attended for many years, was conversing with me one day on the apparitions of Holy Writ, of which her piety never permitted her to entertain the least doubt. "I will relate," said she, "an event that occurred to me twelve years ago, and which is a fresh proof of the reality of those visions to which your science gives the name of hallucinations. I had received a letter from my son-in-law, Count d'O., informing me that my daughter, from whom I was separated several hundred leagues, was very ill, but the letter did not contain any expression which led me to fear a fatal termination to her sickness. On returning to my room (it was then nine in the morning), preoccupied with the idea of my child's suffering, I heard a heart-piercing voice pronounce these words : ' Lovest thou me ? ' I felt no surprise, and instantly replied, in a loud voice : ' Lord, thou knowest that I have placed all my trust in thee, and that I love thee with all my soul.' The voice added : ' Wilt thou yield her to me ? ' A shudder of fear ran through me, but recovering myself, I again replied : ' Howsoever painful the sacrifice, thy holy will be done ! ' and I then fell into an arm-chair in a fainting state. On the following day, a second letter brought me intelligence of the death of my dear child."

All who were acquainted with the Viscountess, knew her as a sensible, well-informed, and strong-minded woman. Tried by severe moral afflictions, which spare neither rank nor age, religious principle had sustained her. The more misfortunes assailed her, the more she implored consolation from God. In a word, she was a fervent Catholic, without bigotry or fanaticism ; one of those privileged natures formed to administer to the happiness of their fellow-creatures, and who, on quitting the world, give an example of those glorious, unostentatious deaths

justly contrasted by Count de la Mark with the dramatic deaths vaunted to him by Mirabeau.*

We shall make only a few brief remarks on the hallucinations of Madame d'A. It took place in broad daylight, at a period when her health was excellent; at a time when her attention was concentrated on the illness of her daughter. Brought up in the Christian faith, from which she had never swerved, and having always had recourse to prayer in her sorrows, she experienced no astonishment at the words which she believed she heard. Twelve years had elapsed, when Madame d'A. related the anecdote to me; but her belief in its reality was as vivid as on the day of its occurrence. This example is to me a most convincing proof of the manner in which the apparitions of the Middle Ages may be explained, and of the falsity of that system that would always convert hallucinations into a system of insanity.

In a medical point of view, there is no doubt that the nervous and sanguine elements play a considerable part in hallucinations; but how do they act? Therein lies the difficulty. We are entirely ignorant of their modes of action in the normal combinations of thought. Pathological anatomy might perhaps inform us that certain cerebral changes are more suited to their manifestation, which is, however, far from being proved. We only know that several stimulants contribute to give more vivacity and animation to ideas, which after all signifies that a greater affluence of blood reaches the brain. It may then be given, as a general rule, that a greater excitation of the nervous system, and a greater afflux of blood, contribute to the development of hallucinations. But what is the agent of these excitations? how does it modify these elements? where does it make itself felt? These are questions, the solution of which is not more easy than a thousand others of the same nature

* Correspondance entre le Comte de Mirabeau et le Comte de la Mark, recueillée et publiée par M. de Bacourt, t. i. pp. 258, 259. Mirabeau, et la cour de Louis XVI. par M. St. Marc Girardin, Revue des Deux Mondes, 1st Oct. 1851. Some time after that conversation, the Comte de la Mark went to see Mirabeau, who was seriously ill in bed; he, desirous of giving a proof of the impression which his words had made on his mind, bade him approach, and pressing his hand, said, "My dear connoisseur in glorious deaths, are you satisfied?"

which have remained unanswered. Must we not admit a predisposition, that *unknown* something which we everywhere encounter? Without this assumption, how can we explain apoplexy in some cases, cerebral inflammation in others; in one, softening of the brain, in another, mania; in one, stupor, and in another the absence of any morbid phenomena?

Thus, in fine, under the influence of a moral or physical force, a stronger stimulation of the nervous and sanguineous systems may produce an hallucination, without the possibility of establishing an intimate relation between these two orders of facts.

Having thus touched on the organic element, we will return to the world of ideas, in which we must necessarily seek the causes of the singular phenomena of hallucinations. Such a study, by its immensity, would offer almost insurmountable difficulties if we did not establish some fixed points to serve as guides in the work. Thus, in a first chapter, we will consider the action of social and individual influences, and of moral and physical causes, on the production of hallucinations; and in a second chapter, we will endeavor to penetrate more deeply into their mode of formation, by examining them psychologically, historically, morally, and religiously.

The study of the causes of hallucinations offers great difficulties. This disorder of the senses having always been looked upon as an epiphenomenon of insanity, authors in general have agreed not to consider it as a special subject, or to class its etiology with that of mental diseases. Ferriar and Hibbert, who have published special works on hallucinations, anterior to those of Esquirol, have pursued this erroneous course.

It is worthy of notice that the greater number of insane persons have hallucinations, but it is no less certain that they may be manifested singly. Even in their complicated state, it is not always difficult to recognize their origin. Finally, we may draw useful information from those which are compatible with reason, or which accompany disease.

DIVISION I.—MORAL CAUSES.

Hallucinations appearing with mental diseases, of which they are signs, the complication, development, termination, epiphe-

nomena, etc., *à priori*, the division into moral and physical causes should be equally applicable to them.

A fact noticed in our *Mémoire sur l'Influence de la Civilisation*, appears to decide the question in favor of moral causes. In fact, epidemic hallucinations, such as vampirism, ecstasies, and visions seen in the plague, are not capable of any other explanation. Hallucinations were transmitted in this case, by the influence of educational and social ideas, by the force of example, by an actual moral contagion, absolutely in the same way that thousands of men rush to battle at the voice of a celebrated chief, or that numbers massacre a defenceless one, urged on by the energetic appeal of some infuriate madman.

The double action of the moral over the physical proves that hallucinations cannot escape the common law, but the seat of their action and their nature betokens the predominance of one of these influences; thus, from the commencement of our researches, we have maintained that profound preoccupation and prolonged concentration of thought on a single object are eminently favorable to the production of hallucinations. Examples given of philosophers, poets, and founders of religions, decide the point; but we have insisted on the difference of these hallucinations from those observable in insanity.

Men who, by an ill-directed education, are in a state of constant excitement, whose organization has become very impressionable, and who have given unbounded license to their imaginations, are subject to hallucinations. Certain imaginations, says a modern author, are necessarily superstitious; they are usually among the rich and high-born; they are less willing to admit truth than fable; nature is too vulgar for them, attracted as they are, by their instincts, towards the impossible, or, at least, towards the ideal. It is therefore that they take delight in a rich dark wood, because its gloomy arches may be peopled with phantoms and genii. The ancients, who were such great poets, dreamed of these things by day. Their heated imaginations were to them as the sun, a focus of intense light, inspiring them with images of larvæ and phantoms, laughing dryads, etc. Thus it is with those who allow their minds to dwell incessantly on chimerical projects and fanciful creations.

The general desire to be fed with chimeras, which has given birth to the just observation: Man is ice for wisdom, and fire

for falsehood—appears to us a fruitful source of hallucinations. Having passed ten, fifteen, or twenty years in dreaming, it requires but a slight addition of color to deepen the tint, when the panorama stops at the favorite subject, and that which has caused the deepest impression. Sufficient attention has not been bestowed on this misty phantasmagoria in which we live. Those undecided forms, which approach and retire unceasingly, with a thousand tantalizing smiles, and after which we run with so much ardor, travel through our brains, emerge from their clouds, and become clearer and clearer; then the moral or physical point is reached; thought revived, colored, and represented, suddenly appears in a material form, and is transformed into an hallucination.

Wonderful and frightful stories, and menaces, so long the accompaniments of childhood, would naturally dispose impressionable minds to collect all the fantastic creations of the age. In these days, it may be argued, the system is completely changed; children are taught to ridicule the old-fashioned credulity. This argument would be unanswerable, if schools and colleges only were in question; but what shall be said of the mercenaries to whom the earliest infancy of children is confided? This is the nursery of folly, terror, and dreadful tales, in the belief of which they grow up. I will content myself with the example of one of the greatest poets of England, Robert Burns. "I owed much in my infancy," says he, "to an old woman who lived near to us, and who was unusually ignorant, credulous, and superstitious. No one in the whole country had so great a collection of stories and songs of devils, fairies, spirits, sorcerers, magicians, will-o'-the-wisps, hobgoblins, phantoms, apparitions, charms, giants, dragons, etc. Not only did these recitals cultivate in me the germs of poetry, but they had such an effect on my imagination that even now, in my nocturnal rambles, I often, in despite of myself, keep my eye upon certain suspicious places; and although no one can be more skeptical in such matters, it nevertheless, sometimes, requires an effort of philosophy to chase away these vain terrors."*

Darkness, gloom, the silence of night, and solitude, contribute

* *Poésies complète de Robert Burns*, translated from the English, by Léon de Wailly. Notice sur Burns. Paris, 1843, edit. Charpentier.

powerfully to develop the sentiment of terror, so unhappily instilled into the minds of children. They easily imagine frightful objects which look at them menacingly; they see assassins, robbers, devils, and monsters of all kinds.

This effect of obscurity is very sensibly exhibited in the frenzied. At the first, their incoherences and wanderings only occur when they are in a dark room, or when they close their eyes; they then see a multitude of horrible figures, which approach them with menaces and grimaces. So soon as they open their eyes, or light is admitted into the room, the phantoms vanish.

Complete solitude or long imprisonment, is each a fruitful cause of hallucinations.

The wife of a condemned politician, whose husband was a madman in Bicêtre, told us that the prisoners who were sentenced with him, and had been for many years imprisoned, were tormented by visions.

M. Leon Faucher speaks of a prisoner who told MM. de Beaumont et Tocqueville, that, during the first months of his solitude, he was often visited by strange visions; for several succeeding nights, he saw an eagle perched on the foot of his bed. In 1840, in the penitentiary in Philadelphia, there were ten out of twelve cases of hallucinations, and from 1837 to 1841, eighty-six prisoners went mad. What commentator would not grow pale at the simple enumeration of these facts?*

M. Gosse also says that several persons in a penitentiary in Switzerland, having no predisposition to insanity before their incarceration, almost all became hallucinated under the influence of solitary confinement.

We have already related an anecdote of Benvenuto Cellini; and Silvio Pellico, who was incarcerated at Spielberg, thus describes the effect of solitude upon himself:—

“During these horrible nights, my imagination was so highly excited, that, although quite awake, it appeared to me that I heard sometimes sighs, sometimes stifled laughter. In childhood, I had never believed in magicians and sorcerers, but now these sighs and laughter filled me with terror. I could not explain it, and was obliged to ask myself if I was not the sport of some mysterious and evil power.

* De la Réforme des Prisons. Revue des Deux Mondes Février, 1841.

“I several times took my lamp, with a trembling hand, to examine if some person was not hidden beneath my bed. At table, it seemed as if some one pulled my coat, or drew away the book, which I saw fall to the earth, or came behind me to blow out my light. I would then start up, look around, stride defiantly up and down, and ask myself if I was or was not mad.

“In the morning these phantoms vanished, and whilst daylight remained, my heart felt so courageous that it seemed impossible that I could again be assailed by such terrors. But at sunset, my fears recommenced, and each night brought but a repetition of the fearful visions of the preceding one.

“These nocturnal apparitions, which by day I called foolish illusions, became at night terrible realities.”*

Some of Silvio Pellico's companions in misfortune endured similar sensations. The greatest anxiety of Gonfalonieri, at Spielberg, was the fear of losing his reason, which, to use his own expression, appeared always on the point of taking flight.

The Abbé Langlet Dufresnay remarks, that apparitions seldom appear excepting in deserts, solitudes, monasteries, or other secluded situations.

We will make no comment on cellular imprisonment, excepting that we believe, if carried out in all its rigor, it would have a decided influence on the volatile and impressible organization of the French.

When the mind is thus prepared to receive these illusions, any accidental circumstance, such as an unusual sound, a particular disposition of the light, a shadow, or a certain arrangement of the draperies in the room are sufficient to produce all the effects of reality; and hence have originated a number of curious facts. Sir Walter Scott, whose mind was powerfully excited by the account of the death of the illustrious Byron, saw, on entering his dining-room, the image of his friend before him. Struck with the minute accuracy with which his imagination had reproduced every peculiarity of dress, with the manner of the great poet, he stood still a few moments; then advancing,

* Silvio Pellico, *Mes prisons*, traduction de M. Antoine Latour, p. 127, *et seq.*, 1840.—Alex. Andryane, *Mémoires d'un Prisonnier d'Etat*, 2 vols. in 8vo. Paris, 1840.

he perceived that this vision was owing to the accidental arrangement of a piece of drapery on a screen.

CASE CXXIV. Ferriar gives the case of a gentleman, who, losing his way whilst travelling in Scotland, demanded hospitality in a little solitary cottage. The hostess remarked, with a mysterious kind of repugnance on conducting him to his room, that he would not find the window very secure. On examination, he perceived that a portion of the wall had been broken, in order to enlarge the opening. She told him, in reply to his inquiries, that a colporteur, who had lodged some time before in this room, had committed suicide in it, and was found in the morning suspended behind the door. The corpse, according to the custom of the country, not being allowed to pass through the door, it had been necessary to break away a portion of the wall, in order to take the body through the window. The hostess added that the room had ever since been haunted by the ghost of the poor man.

Somewhat disturbed by the story, my friend retired to rest, having loaded his arms, and placed them by his side. In his sleep he had a frightful vision, and, waking half dead with fear, he found himself seated on the side of the bed, pistol in hand. Casting a look around him, he saw, by the light of the moon, a corpse in a winding-sheet, standing up against the wall, close to the window. He resolved, after much hesitation, to approach this hideous object, which was clearly defined. He passed his hand over it, and, feeling nothing, rushed back to his bed. Again, after a long struggle with his terror, he recommenced his investigation, and found that the object of his alarm was produced by the rays of the moon, forming a long illuminated image, which his imagination, frightened by his dreams, had metamorphosed into a corpse prepared for burial.*

These remarks have already sufficiently proved the influence of moral causes in the production of hallucinations. The details on which we are about to enter will leave no doubt on this point. In 115 out of 190 cases, collected by others or ourselves, the causes which have induced the development of hallu-

* Ferriar, *op. cit.* p. 24. We have already dwelt on the characteristics which separate illusion from hallucination; the distinction should not be lost sight of.

inations have been meditations carried to ecstasy, the dominant religious, philosophic, political, and superstitious ideas of the period.* Inventions of fancy, concentration of thought, struggles of mind, exclusive passions, preoccupation, inquietude, remorse, grief, excess of study, love, hope, jealousy, and anger.

These causes exhibited themselves in the following order:—†

Ecstatic meditations, day or night ecstasy	33
Dominant ideas, religious and social	24
Educational ideas, terrors	11
Concentrations of thought, exclusive passions	7
Remorse	6
Grief	5
Love	5
Occupations, habits of mind and body	4
Fanciful compositions	3
Excess of study	3
Solitary imprisonment	3
Jealousy	2
Anger, resentment	2
Misery	2
Conversations, reading prolonged far into the night	2
Hope	1
Ambition	1
Hallucinations combined with madness‡	53
Hallucinations combined with disease	23

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All these causes are far from being equally important; we prefer dwelling on those that have been most prominent, and amongst which we would first place education, belief, the dominant ideas of the times, different states of society, etc.

* In a work, published by the *Annales Médico-Psychologiques*, entitled "Du Suicide dans l'Antiquité, dans le Moyen âge, et dans les temps modernes," we have called attention to the influence of philosophic and religious ideas as connected with suicide. Hallucinations are submitted to similar laws.

† This table is but an extract from the observations resulting from our researches.

‡ The number of insane in whom hallucinations are observed is much more considerable; but we only refer to the cases contained in our work.

We are not of that school who think a history of a people can be written by their follies; truth is the rule, error the exception. A free exercise of reason is the normal state of nations; its disturbance is a transient effect, which yields to moral or physical remedies. It may certainly happen that the human mind be led astray by social and educational influences; and then those furious tornadoes arise, which draw whole masses of men into their vortex. Error and folly appear to govern the world; but these usurpations have but a time, and in their very midst, energetic protestations make themselves heard; so that it is much more just to say that these great disorders are critical epochs, and if they are admitted into history, it is only that no part of the picture may be omitted.

Since the publication of this passage, important events have occurred. We will only here notice them as connected with the nature of hallucinations. In the two establishments of which we have been director and physician, two forms of this phenomenon in particular have come under our notice. In the one case, the individuals, chiefly belonging to the old noblesse, terrified at the sanguinary recollections of the revolution of '93, trembling for the safety of their families and fortunes, were generally a prey to hypochondria, with a tendency to suicide; they imagined themselves surrounded with assassins and executioners; heard the booming of cannon, and uttered shrieks of terror. In the second form, which attacked more particularly those in whom the new order of things had awakened great hopes, the insanity took quite a contrary character. They thought themselves representatives, presidents of the Republic, or reformers called upon to bring happiness, fortune, health, and long life to the human race; some even dreamed of an indefinite existence. The hallucinations of this class were of a lively character. They heard voices which spoke agreeable words, and made great promises to them. There were, however, some of this latter class, whose insanity consisted in violent exasperation against their enemies, for whose death they loudly clamored; the guillotine and other instruments of death were present to them, and threatening voices were incessantly addressing them. Of course, we are understood to speak only of those who came under our immediate care, who were by no means the greater number. The prevailing disease of the period having attacked the most pow-

erful minds, no importance was attached to those exaggerations which at another time would have attracted attention.* Besides, a vast number of these demoniacs fell in combat in the streets, or were lost sight of in prisons, hospitals, and exile. It may be well to repeat a remark already made, which is, that although perhaps the number of insane in private establishments has not been increased, the disease has no less left its traces, the proof of which will one day be exhibited in those who were conceived during the impression of these deplorable times.

Education, whose all-powerful action in the production of oppressive ideas we have already mentioned as being a fruitful source of physical and moral disease, may, says M. Cerise, impart single but false notions; in which case there will be error, ignorance, and prejudice, but no morbid condition. Thus the idea of a female head, associated with the sensorial impression produced by the moon, or that of the tomb of a giant associated with the sensorial impression occasioned by a mountain, constituted beliefs of a greater or less poetical character, without danger to those who admitted them. It is otherwise when the association of the idea with the sensation is united with sensual and sentimental emotions; when, for example, the idea of a frightful spectre is, from infancy, coupled with that of a certain stone or a birch tree, as is the case in some of our country places.† These false ideas are, to those who entertain them, the causes of uneasiness, fears, and torments.

“False ideas,” continues the same author, “associated with sensual and sentimental emotions, are those which exert the most deplorable influence on hallucinations of all periods. Let us first mention those superstitious beliefs, the relics of former religions, which have traced such deep furrows in popular tradition. When we recollect the long course of ages which have by turns witnessed the reigns of magic, astrology, sorcery, divination, presages, invocations, augurs, auspices, necromancy, the cabala, oracles, the interpretation of dreams, pythonesses, sybils, manes, larcas, talismans, the presence of demons in corporeal form, incubes, succubes, familiars, vampirism, possession, lycantrophy, ghosts, shadows, spectres, phantoms, hobgoblins,

* Gruddeck, *De la Maladie démocratique*.

† Cerise, *des Fonctions et des Maladies Nerveuses*, Paris, 1842, 1 vol. 8vo., p. 463.

sylphs, fairies, urchins, will-o'-the-wisps, evil eye, enchantments, etc., can we help sighing at the facility with which man receives error, and almost fancying that we are destined to live in the midst of a world of illusions, unless we trace it to the sad consequences of a false education, and of a forgetfulness of morality and religion?"

To dwell upon all these causes would pass the limits of this work; we restrict ourselves, therefore, to the consideration of some which have prevailed the most in European society, such as the belief in the power and materiality of demons, in sorcery, in possession, magic, lycantrophy, ghosts, vampires, spirits, etc.

The religion of the ancients, which peopled all nature with divinities and genii (comprehended under the general name of demons), would naturally lead to a belief in the power and materiality of spirits. The influence which the doctrines of Plato, borrowed probably from those of Zoroaster, exercised under this point of view, was immense. On studying the ideas and manners of Grecian society, we see that the philosophy of Plato was the great law of the schools of Alexandria. They were above all else Platonists, nor did they cease to be so, on becoming Christians. On the contrary, they attempted to reconcile the genius of Plato with the severe and rigorous philosophy of Christianity. Thence arose so many metaphysical and abstruse discussions, and thence were derived the errors and heresies of so many celebrated men. Saint Justin, Saint Clement of Alexandria, Origen, blind Didymus, and many others, belonged to the platonic school. But this was confined to elegant and polished society. Learned men disputed for and against, and gained a reputation in the schools or in churches; the minds of the ignorant, the lower order of the people, and the peasantry, took another direction, and as they could neither read nor write, they were only affected by the material part of Christianity. They stopped, as it were, on the threshold. Unable to distinguish themselves in disputation, in controversies with pagans, or in the instruction of neophytes, they only adopted that part of Christianity which was material, but they adopted it rigorously and to the letter, in its most absolute sense; thus they soon invested it with terrors, almost always borrowed from the architecture or literature of the times. In those days, the halluci-

nated were pursued by black devils, with horns, cloven feet, and a long tail, as, in other times, Orestes was tormented by Eumenides, and terrified by the hissing of serpents.

The history of demons, propagated by ignorance the love of the marvellous, and fear, that queen of the world; and received by credulity, placed the human mind under the yoke of a terror which everything concurred to augment; the devil was universally believed to have been seen, heard, or touched. Moreover, how could they do otherwise than attribute to this sinister influence those frightful calamities, so eloquently described in the correspondence of Saint Jerome,* which overwhelmed the Roman world? Was not the belief general that the Huns were infernal spirits?

Such was the origin of the hallucinations which universally reigned during several centuries, which still reign in many countries, especially in Lapland, and of which there are also frequent examples in France, as Esquirol, M. Macario, and ourselves can certify. The most celebrated men paid tribute to the doctrines of the period, but their hallucinations had no influence on their reason, conduct, or actions; what they did was the result of education, and did not bear the impress of insanity.

To believe that demons existed in corporeal forms, was to admit the possibility of forming compacts and relations with them, and to acknowledge their power over men; in other words, to believe in sorcery, possession, and lycantrophy. The belief that demons interfered in the actions of life was the source of immense disorders, which massacres and scaffolds only served to increase. Men, women, and children persuaded themselves that they had assisted at the Witch's sabbath, had interviews with the devil, and had seen persons sign a horrible compact with him. Judges and ecclesiastics, giving faith to such declarations, condemned thousands of victims to death.

“In order to comprehend any particular epoch,” says the author of an able article in the *British Review*, “it is necessary to have an exact picture of the opinions and manners of the time. †” “Certainly, our brains are no longer,” as Hutchinson

* Saint Jerome et son siècle, introduction au Panthéon littéraire, pp. 277, 286, 517, 607, 612, 620, 621, 655.

† *British Review*, July, 1830; Parchappe, Du Maillet des Sorcières; Host Zauber-Bibliothek, oder von Zauberei; Theurgei und Mantik, Zau-

remarked, in speaking of Boudin, "ball-rooms for devils to dance in," but fear has taken other forms; and is manifested in dread of the police, of enemies, etc."

It was, nevertheless, an exalted and praiseworthy principle, which gave birth to these superstitious beliefs of our ancestors, howsoever absurd and sanguinary they may appear to us.

The desire to overstep the limits of the visible world and to communicate with beings to whom a more exalted rank in creation was attributed, would appear, at first sight, calculated to exercise only a salutary influence on the mind. They considered these privileged beings as a kind of Jacob's ladder, by which they could establish a communication between heaven and earth, and receive direct divine influences. Unhappily, the supposition of these direct correspondences with angelic natures gave rise to a belief in the possibility of an equal communication with evil spirits.

This direct intervention of the devil in human affairs being once recognized, and generally admitted, would, by inevitable consequence, lead to all sorts of follies and extravagances. Every one speculated on the subject according to his peculiar turn of mind; and in a short time the foolish fancies of minds, weakened by sickness or misfortune, were, by constant repetition, formed into a kind of code or system of belief, which, being instilled with the first rudiments of instruction, reduced the most powerful minds beneath its influence; those even of Luther, Calvin, Zuingle, Ecolampadius, Melancthon, and Knox, men so prompt in detecting error, and so intrepid in exposing it, partook of the belief of their times. At a later period, the celebrated Sir Matthew Hale pronounced sentence of death against poor women accused of sorcery; even Sir Thomas Browne, who had torn the veil from vulgar errors, and who spoke in this suit, declared "that the convulsions of the accused, although arising, from natural causes, were greatly augmented by the co-operation of the devil, who interposed on the solicitations of the sorceresses."

Spinello, predecessor of Milton, was the first, who, in those barbarous times, imparted somewhat of a terrible beauty to

beren Hexen, und Hexen Processen, Dæmonen, Gespentern und Geisterercheinungen, Mayence, 1828; Friedrich, Systematische Literatur der ärztlichen und gerichtlichen Psychologie, p. 260, *et seq.*, Berlin, 1833.

Lucifer; this innovation of genius did not prevent his remaining faithful to the ideas of his age; his reason gave way soon after he had completed his picture of the fall of the angels; he believed himself pursued by the devils which he had represented, and died in the midst of his terrors.

It was not until 1484 that Magic began to play an important part in history. The bull of Innocent the Eighth roused the smouldering fires.

With what terror, in the sixteenth, or the commencement of the seventeenth century, would the recital of the visions of the unhappy Bachzko, of Königsberg, be listened to, which tormented him during his political labors in 1806; that hideous negro seated opposite to him; that monstrous owl's head watching him every night between the curtains; those serpents twisting around his knees, as he sat, inditing his sentences, were well calculated to inspire sentiments of horror.*

In 1651, we find the Englishman Pordage relating as actual facts, similar visions produced by an over-excitement of the brain. He and his disciples, Jane Leade, Thomas Bromley, Hooker, Sabberton, and others, saw a vision on their first day of assembling, of incomparable magnificence. The powers of hell passed in review before them; seated in chariots drawn by lions, bears, dragons, and tigers, in the midst of portentous clouds. Next in succession followed the inferior spirits, with ears of cats and griffins, and distorted and twisted limbs. These visions were equally distinct, whether the disciples opened or closed their eyes, "for," said their master, "we see with the eyes of the mind, not of the body."

At the close of the sixteenth century, Dr. Dee asserted, with apparent sincerity, that he was on terms of intimacy with the greater number of the angels; his partner, Dr. Richard Napier, father of the illustrious inventor of logarithms, believed that he received the greater number of his medical prescriptions from the angel Raphael. At this period, there were few practitioners who thought they could complete a cure without the aid of some supernatural power. In England, certain causes peculiar to that nation contributed to induce a disposition to melancholy, and to produce an undefinable dread unknown at other periods

* British Review, July, 1830, p. 35.

of her history. Historians describe the gloomy character of the rigid Puritans of that time, the changes which occurred in noble families, whose estates had been confiscated for the profit of the prevailing sects, and the tales spread abroad by their former proprietors, secular or religious.

[Several pages following, it has been thought unnecessary to translate. The obscenities of the pretended witches' sabbath, and other horrors enacted under the influence of supposed possession or witchcraft, are traced to the action of over-excited imaginations on ignorant or ill-regulated minds, and to the use of certain narcotic pomades or ointments, with which the sorcerers anointed themselves, thereby producing horrible and sensual dreams. The appearance and adoration of the buck, the cat, and that which is of equal importance in sorcery, the key, are found amongst the divinities of ancient Egypt, and occur frequently on Egyptian monuments.—Tr.]

We recognize but seldom, in the demonomaniacs of the present day, the obscenities which marked that period. May not the reason be, that erotic ideas were then more generally spread, in consequence of the predominance of the instinctive over the intellectual faculties?

The origin of lycantrophy is traced to the most ancient epochs of paganism. In this illusion, the unhappy demented person believed himself transformed into a man-wolf. Sometimes the pretended transformation was caused by beverages, and poisonous ointments. The companions of Ulysses, who were metamorphosed into swine, are the most ancient examples. Herodotus, in his work, describes this transformation as occurring rather frequently. Saint Augustin asserts that certain women in Italy changed themselves into horses, by the use of a sort of poison. But it was principally in the fourteenth and fifteenth centuries, that this singular illusion spread through Europe. Cynanthropes and lycanthropes abandoned their dwellings to plunge into forests, allowing their nails, hair, and beard to grow, mutilating, and even sometimes killing and devouring unfortunate children.

Wierus relates the singular trial which occurred at Besançon, in 1521. It is a case of lycantrophy, which leaves no doubt of the madness of the accused and the ignorance of the judges. The inquisitor conducted the affair, and summoned the three criminals, Pierre Burgot, Michel Verdun, and le gros Pierre.

All three confessed they had given themselves to the devil. Burgot owned that he had killed a young boy with his wolf's claws and teeth, and would have eaten him, if the peasants had not chased him. Michel Verdun said that he had killed a young girl who was gathering peas in a garden, and that he and Burgot had killed and eaten four other girls. He pointed out the time, the place, and the ages of four other children whom they had devoured. He added, that he and his companions used a powder which destroyed life.

These three wehr wolves were condemned to be burned alive.*

CASE CXXV. In the autumn of the year XII., a man, by trade a mason, fell into a state of melancholy, without any apparent cause. One night he had strange visions, and before morning had escaped into the desert. On the second day of his attack, he refused all nourishment; but two days after, he devoured the food that was offered to him with extreme voracity; he howled like a wolf, and became several times enraged, showing a disposition to bite. On the fourteenth day, at the approach of night, he again escaped into the fields, where he uttered fearful cries, which were checked by affusions of cold water. This singular disease terminated on the eighteenth day in a violent attack of fever, which lasted nearly twenty-four hours. His complete cure appeared finally to result from natural causes.†

Several writers think that great obtuseness of feeling may occasion hallucinations, which chiefly present themselves under the form of errors of personality in a physical sense. It is probable that this morbid disposition existed in a certain number of lycantrophes, in whom a perversion of ideas were associated with this symptom, and occasioned their singular illusions.

It is curious to find amongst the Abyssinians, in our own times, a superstition very nearly resembling that of the people of Europe in the Middle Ages. Like them, they believe in a Zoomorphism, which is a striking image of lycantrophy. Thus the class of pewterers and blacksmiths are generally regarded

* Böttiger's älteste Spuren der Wölfurwuth in der Griechischen Mythologie, nebst Zusätzen von Sprengel in dessen Beiträgen zur Gesch. der med. Friedreich's Liturgesch. pp. 23, 27.

† Mathey, Nouvelles recherches sur les Maladies de l'esprit, 1816, p. 96.

as having the power of transforming themselves into hyenas and other ferocious animals, and of causing diseases by their looks. But instead of being dragged to the scaffold, like the wehr wolves of the Middle Ages, they live dreaded, but in peace.*

Mystic ideas, from whence were derived the greater part of the beliefs that we have described, were extremely favorable to the production of hallucinations. As the conviction of their truth was general, and doubt was unknown, their power was unlimited. All minds were turned towards heaven, but, according to the nature of their sentiments and their impressions, some gave themselves up to the rigors of penitential asceticism; fasts, macerations, solitude, and fear of the torments of hell, engendered in them the most fearful visions. Others, on the contrary, abandoning themselves to all the emotions of contemplative asceticism, experienced ecstasies and all the ravishment of communication with celestial beings. Amongst pagans, for the same reason, individuals of contracted ideas (bilious temperament), were pursued by furies and infernal deities, whilst men of expansive ideas (sanguine temperament), saw sylphs, fauns, and the divinities of Olympus.

A belief in spirits so ancient and so universal, the certainty of intercourse with fauns, sylphides, naides, and demons amongst the Greeks, of nymphs amongst the Romans, of gnomes and genii in Eastern nations, and of fairies, sylphs, angels, and demons, amongst the Christians, have been the origin of those innumerable hallucinations, with descriptions of which so many volumes are filled. Such are the beliefs which gave rise to accounts of souls in torment, entreating the intercession of prayer; of spirits, who have returned to reveal some particular event, announce an approaching death, and return in fulfilment of a compact; or of the dead, who suck the blood of their living victims.

It is certain that a great number of apparitions have appeared which, not coinciding with any particular event, have sunk into oblivion, whilst every publicity has been given to those which by chance have been realized. Of such a character is the history given in the *Monde des Esprits*, by Beaumont; it is one of the

* Pearce, Voyage en Abyssinie, published by Lord Valentin. British Review, July, 1831. Briere de Boismont, De l'Influence de la Civilisation.

most interesting cases of the kind. The heroine of the anecdote, which happened in 1662, was a daughter of Sir Charles Lee. No reasonable doubt can exist as to the authenticity of the recital, as it was written by the Bishop of Gloucester, from the verbal account given by the father of the young lady.

CASE CXXVI. The first wife of Charles Lee died in giving birth to a little girl. Lady Everard, a sister of the deceased, undertook to bring up and educate the child, a task which she faithfully performed. The young lady having arrived at a marriageable age, was betrothed to Sir William Perkins, but the marriage was blighted by a most extraordinary circumstance. One night, Miss Lee observed a light in her chamber; she immediately called to a servant, and inquired why she had left a lamp burning. The servant replied that there was no other light in the room than the one she had just brought; that the fire was entirely out, and probably her young mistress had been dreaming. Persuaded that such was the case, she again went to sleep. Towards two in the morning, she awoke, and saw a little woman, who told her that she was her mother; that she was destined to happiness, and that she would visit her again the same day at noon. Miss Lee again called her servant, whom she desired to assist in dressing her, and passed into her boudoir. There she remained until nine o'clock, bringing out with her a sealed letter for her father. This she gave to her aunt, Lady Everard, related what had occurred, and requested her, when she was dead, to give the letter as it was addressed. The aunt, imagining her niece to have suddenly gone mad, sent off instantly to Chelmsford for a physician and a surgeon, who hastened to attend. They could not discover any signs of mental alienation; but Lady Everard, nevertheless, desired that her niece should be bled. The young lady having allowed them to act as they thought fit, requested that the chaplain might be sent for to recite prayers; on the conclusion of which, she took her guitar and book of psalms, and played and sang with such perfect melody, that her music-master, who was present, was both astonished and delighted.

Towards noon, she arose, desired to be placed in a large arm-chair, and heaving one or two sighs, expired. She grew cold so rapidly that the surgeon and physician were astonished. She died at Waltham, in the county of Essex, three miles from

Chelmsford. The letter was sent to Sir Charles, in the county of Warwick; but he was so grieved at the distressing event, that he did not arrive until after the funeral. He had the body exhumed and placed by the side of his wife, at Edmonton, according to the request of his daughter.*

This case appears to us to be very readily explained; imagination, in an impressible young girl, would be much over-excited as the fatal hour approached. The exaltation of the nervous system, in an organization probably delicate, was raised to so high a pitch that vital force was exhausted. As to the revelation, sensible minds will see but a fortunate coincidence, without which, the history would never probably have found a recorder.

In the mountains of Scotland, and in some parts of Germany, a belief still exists in the reality of a wonderful apparition which appears, it is said, as the presage of an approaching death. The person under the hallucination sees another self, a figure in every respect similar in form, feature, action, and dress. We have already mentioned this phenomenon, which the Germans call *Deutéroscopie*.†

In a very clever recent publication, we find an anecdote relative to the famous Buckingham. Three times did Sir George Villiers, father of the duke, appear to an officer of the wardrobe, to warn him of the fate that threatened his son. But this officer was too low in rank to acquit himself conveniently of his mission, and neglected to make the warning known until the third appearance; he then applied to a gentleman with whom he was on intimate terms, Sir Ralph Freeman, Master of the Requests, and persuaded him to demand an audience of his Grace, in which, if granted, he promised to reveal matters of the highest importance. The officer entered into the minutest details, which had been communicated by the spirit, to prove to the duke that he was no impostor; and it was noticed that he (the duke) was very melancholy after the interview. But of what use was the warning? To create a vague uneasiness about a danger, against which it was impossible to guard, since the warning was too mysterious to enable the duke to take suitable precautions.‡

* Hibbert, *op. cit.*

† Walter Scott. A Legend of Montrose, ch. xvii. note Wraiths.

‡ George Brodie, Esq., History of the British Empire, vol. xi.

CASE CXXVII. M. Beziel, a young student, fifteen years of age, contracted an intimacy with another young man, named Desfontaines. Having talked over the compacts entered into between persons who promised that the one who first died should revisit the survivor, they entered into a similar agreement, which they signed with their blood (1696). Shortly after this, they parted, and Desfontaines went to Caen.

In July, 1697, M. Beziel was amusing himself with haymaking, near to the house of a friend, when he became suddenly faint, which was followed by a bad night's rest. Notwithstanding this indisposition, he returned to the field, and again had a similar attack. On the third day, the fit was more serious. "I lost all consciousness," said he. "Persons came to my assistance, but my mind was much more disturbed than it had previously been. Those who raised me up asserted that, on being questioned as to where I felt pain, I replied: 'I have seen what I never expected to see.' I recollect neither the question nor answer; it agrees, however, with my remembrance of the apparition of a man who was only half of the ordinary height, but whose person I did not recognize. A few minutes afterwards, on mounting a ladder, I saw my classmate, Desfontaines, at its foot. At this sight, I turned giddy, my head fell between two of the rounds, and I fainted. They took me down, and placed me on a piece of wood, which served as a seat in the great square of the Capuchins. As soon as I was seated, I no longer perceived M. de Sorteville, the master of the house, nor his servants; but only Desfontaines, who signed for me to come to him. I drew back, as though I would make way for him. Those who were present, but whom I did not see, remarked the movement. As he stood still, I arose to meet him; he took my left arm with his right hand, and led me about thirty paces off, to an alley, holding me very tightly.

"The servants, believing that I had entirely recovered, went about their business, excepting a little groom, who told M. de Sorteville that I was talking to myself. He believed that I was intoxicated, and approaching, heard me ask questions and make replies, which he afterwards repeated.

"My conversation with Desfontaines lasted three quarters of an hour. 'I agreed with you,' said he, 'that if I died first, I would come and tell you so; I was drowned yesterday, at this

hour, in the river at Caen, in company with such and such persons. It was very warm, and I took a notion to bathe, but fainted on entering the water. The Abbé Meniljean, my companion, plunged in to save me; I seized him by the foot, but whether from fear, or as a means of remounting to the surface, he gave me a violent kick on the breast, which drove me again to the bottom of the river, which was very deep in this spot.'

"Desfontaines," continues M. Bezuel, "was larger than in life. I only perceived the half of his body; he was naked, without a hat, with his beautiful light hair, and a white paper on his forehead, twisted in his hair, with writing upon it, but which I could not decipher."

This apparition and conversation were repeated several times. It is an undoubted fact, that the death of the young man soon became known. The celebrated Abbé de St. Pierre, who published the anecdote, and vouches for its authenticity, accounts for it by natural causes. It is probable that the fainting of Bezuel was the cause of the apparitions. "I know," says Ferriar, "from my own experience and that of others, that syncope is sometimes preceded by illusions and visions, which are only reminiscences of known objects. One fact must be noticed, which is, that the morbid impression often lasts long after the restoration of health. A man imagined, during a paroxysm of derangement, that a considerable property had been left to him; the idea did not quit him on his recovery, and it was with difficulty that he was undeceived.*

The remembrance of the voice and figure of an intimate friend may cause an hallucination. Such appears to have been the celebrated apparition of Ficinus to Michel Mercatus, which is related by Baronius.

These illustrious friends, after a long conversation on the nature of the soul, agreed that whichever of the two died the first, should, if possible, appear to the survivor, and inform him of the nature of the other world.

"Some time afterwards," says Baronius, "it happened that, whilst Michel Mercatus was studying philosophy, early in the morning, he suddenly heard the sound as of a horse galloping, which stopped at his door, and the voice of his friend Ficinus,

* Journal de Trévaux, t. viii. p. 1724. Ferriar, *op. cit.*

who cried: "O Michel, Michel! all those things are true!" Surprised at these words, Mercatus rose, and went to the window. He saw his friend, with his back towards him, mounted on a white horse.

Mercatus called to him and followed him with his eyes, until he disappeared. He soon received the news that Ficinus had died at Florence at the time of the apparition. The distance that separated them was considerable.

This apparition, which aroused so much attention in consequence of the exalted station of the parties, may be explained by the following circumstances: The study of Plato and the idea of his friend caused an hallucination favored by the silence of the morning. Baronius adds that Mercatus abandoned his profane studies and devoted himself to theology.*

Should circumstances, which appear to have occasioned sudden conversions in unbelievers, be always referred to the influence of mysticism, or to hallucinations of sight and hearing? In a religious point of view, we cannot subscribe to this opinion; we are convinced that God may make use of supernatural means to call wandering men to himself; to believe otherwise, would be to reject the authority of Holy Writ.†

CASE CXXVIII. Colonel Gardiner had passed the evening amongst his gay companions. He had made an appointment precisely at midnight with a married woman. The company separated at eleven, and he, not wishing to go to his appointment before the hour, went up to his room to amuse himself with a book. By chance, he took up a religious book, which his grandmother, or his aunt, had slipped into his portmanteau, entitled *The Christian Soldier, or Heaven taken by Assault*. Judging, by its title, that he would be entertained by the use of professional phrases, applied in a spiritual sense, he resolved to read it carefully. Notwithstanding this determination, he could not fix his atten-

* De Apparitionibus Mortuorum, vivis et pacto factis, Lips. 1709.—Baronii Annales. Baronius had this history from the grandson of Mercatus, prothonotary of the Church, a man of the greatest probity and learning.

† There is, however, an important distinction to be made relative to mysticism. Taken in general, it is not a disease of the mind; it rests upon actual facts, and supplies a real want. Mysticism is grand and beautiful; but it must be regulated. Without this check, we are liable to fall into exaggeration and errors of sentiment.

tion on it. Whilst he held the book in his hand, God vouchsafed him a vision, which bore the happiest and most important results. He perceived an extraordinary light fall on his book, which he at first attributed to the lamp, but, raising his eyes, he saw, to his great astonishment, our Lord Jesus Christ on the Cross, encircled with a glory. At the same time a voice uttered these words: "O, sinner! see to what a condition thy crimes have reduced me!" This apparition produced such a profound effect upon the colonel that he renounced his style of life, and became a very religious character.*

To this example, which has been cited as a favorable interposition of the Divinity, another has been opposed, which happened in the seventeenth century to one of the most powerful enemies of Christianity, and which resulted in an encouragement to publish a work containing his very dangerous opinions.

CASE CXXIX. "My book, *De veritate prout distinguitur a revelatione verisimile possibili et a falso,*" relates Lord Herbert, "which I had commenced in England, was nearly finished; all the hours which I could steal from visits and negotiations were devoted to its completion; this at length being achieved, I hastened to show it to Tilenus and to Hugo Grotius, an illustrious savant, who, having escaped from Holland, had taken refuge in France. They praised it much, and exhorted me to publish it.

"I felt the approval of two such learned men as a great encouragement, but, on the other hand, the opposition which I foresaw it would encounter made me hesitate. One fine day, about noon, my windows being open, I took my book, knelt down, and pronounced aloud these words:—

"O, eternal God, Creator of the light which illuminates me, thou who enlightenest souls when thou wouldst, tell me by a celestial sign if I should publish or suppress my work—' I had hardly uttered these words, than a loud, but agreeable sound, proceeded from heaven, which impressed me with such great joy, that I felt convinced that my request was granted.

"Howsoever strange this may appear, I protest, before God, not only that I heard the sound, but saw, in the clearest sky on which I ever gazed, the spot whence it came. In consequence

* Hibbert, *Sketches of the Philosophy of Apparitions*, 2d edition, Edinburgh, 1825, p. 324.

of this sign, I published my book, and spread it throughout all Christian lands, amongst all the learned capable of reading and appreciating it.”

Dr. Leland, in his *Essay on Deistical Writers*, does not question the truth of the recital of the noble lord.* One cannot but be struck, on reading this case, with the inconsistency of the human mind. Here is a man preparing to launch forth a work against revelation, who supplicates the Deity for a special revelation. In good logic, it appears to us impossible to establish the slightest resemblance between this case and that of Colonel Gardiner.

When men are influenced by superstition and terror, no ideas are too strange to appear to them realities. One of the most singular follies of this character is that known as vampirism, traces of which are found in the stryges of the Talmud. This kind of epidemic reigned in the beginning of the eighteenth century, in several parts of Hungary, Moravia, Silesia, and Lorraine. The peasantry who were attacked by it believed that the souls of their enemies could appear to them after death, under different forms. Some dreamed that these malicious spectres took them by the throat, and, having strangled them, sucked their blood. Others believed that they actually saw these cruel monsters.

Mystic ideas in an expansive form, by exalting the imagination, produced those numerous instances of ecstasies of which we have already spoken, and whose characteristics were of a nature quite celestial. To this influence, must be assigned the apparitions and auditions of the imaginary chorus of Paracelsus, of the convulsionists and Shakers, the ecstasies of the Cevennes, the possessed of Loudun, the convulsionists of Cornouailles, and of the Shetland Isles, etc.

In noting the ideas which contribute still more to the production of hallucinations, we have invited attention to some of the beliefs of the Middle Ages; but in order to appreciate the influence of this era of strange deceptions, numerous errors, beautiful dreams, magnificent fancies, and immortal fictions, it appears indispensable to cast a glance on the grotesque, terrible, or benevolent beings, with which it was formerly peopled.†

* Autobiography of Lord Herbert, of Cherbury, v. Hibbert, p. 227.

† Ferdinand Denis, *Le monde enchanté, cosmographie ou histoire natu-*

The barbarians did not only bring with them devastation and death; they inculcated their religious creeds into all minds. The Roman people heard for the first time of Himenberg, that celestial city whose only access was by the rainbow; of Niflein, a subterranean world, traversed by poisonous streams; of the wolf Fenris, who was strong enough to destroy the world; of the serpent Yormongadur, whose folds encircled the globe; of Grasvitnir, whose hissings were terrible; and of the colossal Eskthirnir, the buck with the gigantic horn, whence falls the primitive fountain from which all streams flow.

The Hun, born of demoniac intercourse, and who was believed to devour men, gave rise to the fable of the Ogre.

In listening to such recitals, men to whom antiquity had bequeathed centaurs, minotaurs, satyrs, fauns, pans, and ægyfans, and who imagined they still met with these beings in solitary places, could not pause on so promising a road; marvellous creations were therefore constantly suggested to their minds. The oblong coffer of Cosmao, divided into two compartments, is not the least curious amongst them.*

There was suddenly a great silence. These barbarous superstitions had merged into the paradise and hell of the Christian; and the breath of Mohammed blew all wonderful fables to another part of the world.

But the latter years of the ninth century were thrown into a state of violent perturbation by the erroneous interpretation of the dogmas contained in Holy Writ. All men, in the general consternation, looked for the end of the world. In order to form a just idea of the terror which brooded over Europe, the formidable pictures of the eleventh and twelfth centuries must be studied.

Christian belief, developed in the midst of these depressing feelings, and the anguish inspired by the anticipation of the destruction of the world, were extremely favorable to the production of demoniac ideas, whose rapid propagation is explained by the causes we have related.

Natural history also contributed its share to enlarge the errors of imagination, by extending the field of fiction. The

relle et fantastique du moyen âge, Paris, 1843. Bekker, *Le monde enchanté*, 4 vols. 18mo. Amsterdam, 1694.

* Letronne, *Revue des Deux Mondes*. Daunon, *Hist. Litt. de la France*.

existence of the phœnix, the roc, and the winged serpent, were all sincerely believed. The bones of the mastodon were looked on as those of giants. The air was filled with horrible dragons, basilisks, and winged serpents. The caverns were inhabited by monsters with eyes that darted flames. The seas were the abode of the kraken, of the sea-monk, and of the sea-bishop.

The Talmud improved upon these strange conceptions, by affirming the existence of liliths, a kind of cherubim, lamias, serpentiform spectres, and stryges, a sort of vampire, who greedily sucked the breasts of children.

The discovery of America gave a new direction to the human mind. Adventurers roamed through a thousand perils in search of the El Dorado, the terrestrial paradise, and the Fountain of Youth. The vast forests of Malabar were said to be peopled with singular creatures, uniting in their fantastic forms the religious reveries of India with those of Europe. Feijoo, the Voltaire of Spain, says, "Lies are like serpents, endlessly multiplied."

The traditions of the Middle Ages, driven out before the science of the sixteenth century, sought a last asylum in the New World, where they wellnigh recovered all their vigor.

This sketch, too short for some, for others perhaps too long, appeared needful, in order to show how this union of the marvellous and the terrible, of faith and of ignorance, which during a lengthened period of the Middle Ages was the code of mankind, gave rise to a multitude of false ideas, the real causes of those hallucinations, traces of which are found on every page of history. But it must also be understood why they are not considered a symptom of insanity. Those who experienced them, yielded to the opinions of the times; but they were no less capable of fulfilling the duties of social life. Their imaginations, strongly excited by recitals, beliefs, and the absence of all doubt, saw what others believed they had seen. The impulse, once given, was rapidly communicated; but there was no incongruity in their words or their actions. The error was that of society, not of the individual.

In order to complete this portion of our work, it was necessary to seek out the causes of the hallucinations which occurred under different conditions of society. What has been already said,

exhibits the consequences attendant on beliefs, passions, prejudgments, and manners. Thus, in reading the history of apparitions described by the Greeks and Romans, they will be found to vary according to the different doctrines professed by the learned on this subject, which, in course of time, began to prevail amongst the multitude. In almost all ancient nations, they were of a religious character. The importance awarded to dreams in Egypt, Greece, and amongst the Romans, will account for the multitude of apparitions, warnings, and communications with which the history of this people abounds. This form of hallucinations showed itself with equal frequency in the Lower Empire. One of the monarchs most noted for his philosophic knowledge, Julian, saw the genius of the empire, with all the insignia of mourning, a few days before his battle with the Persians.

In the ninth century, a father, inconsolable for the loss of his son, the Emperor Basil, of Macedonia, had recourse to the prayers of a celebrated pontiff,* and saw that beloved son, magnificently dressed and mounted on a superb horse. The phantom ran towards him, threw himself into his arms, and vanished.†

Almost all the Eastern apparitions represented good or evil genii, guarding treasures or palaces, angels sent by Mohammed to console believers or to warn the wicked of punishments reserved for them. In India, where life is a long act of religious observance, the least infraction of which is punished in the severest manner, we find religious hallucinations, modified by its climate and its dogmas.

It only remains, in reference to the action of moral causes on the production of hallucinations, to speak of some particular influences, the study of which offers more than a general interest.

Fear has always the same foundation, but its forms vary with different epochs. This sensation has created, especially since the revolution of 1789, a great variety of hallucinated persons, who believe themselves to be pursued by enemies, police officers,

* Theodore Santabaren, Abbé, Archbishop of the Zachaites.

† Eusebius Salverte, *op. cit.* V. Glycas, *Annal. partie iv. p. 296.* Leo Grammat, *in vita Basil, imp. 20.*

and even by public executioners. This form is, without doubt, frequently combined with melancholy monomania, but observation has proved that the hallucination may exist alone.

CASE CXXX. A clerk in a house of business discovered that the warehouse had been robbed; he fell into a state of deep despair, then exclaimed that he was sought for; he saw the *gendarmes* surround the house; the scaffold was prepared, the executioner ready to immolate him. It was in vain to attempt to prove to him that all this existed but in his imagination; he could see only the scaffold and the *gendarmes*. To escape this imaginary death, he committed suicide. This fact, which we noticed at the commencement of our professional career, put us on our guard against this class of diseases; it was well that we did so; for all patients presenting this class of hallucinations, have attempted to destroy themselves.

CASE CXXXI. Clergeaud being condemned to death by the assize court of Périgueux, on a charge of poisoning, was seized with a sort of vertigo on his entrance into prison. He recognized no one. An hallucination painted one of the jailers to his mind as the executioner, whom he thought every instant about to put him to death.

Towards evening, Clergeaud became calm, his senses returned and hope re-entered his heart.*

Madness is, more frequently than is believed, the result of remorse. This remark often applies to hallucinations. Semiramus saw constantly the pallid countenance of Ninus. The account of the death of Surgeon Manoury presents a positive proof of the fact, besides which it explains the hallucinations of several criminals.

CASE CXXXII. Manoury, the enemy of Urbain Grandier, was chosen on the 26th April, 1634, to examine if, as the prioress asserted, some part of his body was insensible. This task he performed with so much barbarity, that one cannot think of the sufferings of the unfortunate victim without shuddering with horror.† He repented of his cruelty; for one night about ten o'clock, as he was returning from a distant part of the town,

* Gazette des Tribunaux, 2d May, 1844.

† See the admirable episode of the torture of Urbain Grandier, in the Cinq-Mars of M. de Vigny.

where he had been to visit a patient, in company with his brother and another man, he suddenly exclaimed, with a start: "Ah! there is Grandier! What do you want with me?" and immediately fell into a trembling and a frenzy, from which they could not recover him. They took him home, raving of Grandier, who seemed to be always before him, and put him to bed with the same trembling and horror. During the four days longer that he survived, his condition did not change. He died, still believing that Grandier was before him, and endeavored to repulse him, whilst he talked in a terrible manner.*

Sully reports that the lonely hours of Charles IX. became dreadful by a repetition of the cries and shrieks which he heard during the massacre of St. Bartholomew. "King Charles," says that illustrious minister, "hearing, on the evening of the day and during all the following day, accounts of the slaughter of old men, women, and children, took aside Maître Amboise Paré, his principal surgeon, whom he much loved, although he was of the new religion, and said to him: 'Amboise, I do not know what has happened to me for the last two or three days, but I am deeply troubled, both in body and mind; I am always in terror; for at all times, whether asleep or awake, I seem to see those murdered bodies, covered with blood, and making hideous faces at me. I wish the old people and children had been spared.'"†

When the mind is oppressed by a great crime, monomania is at hand, and accusing voices frequently terrify the culprit so greatly as to drive him mad. In this manner can be explained the terrors of people in a neighborhood where great massacres have taken place.

CASE CXXXIII. In 1623 or 1624, a man named Fletcher, a considerable land-owner, of Rascal, a town in Yorkshire, married a young woman who had formerly been on terms of intimacy with Ralph Raynal, an innkeeper, living on the York road, about half a mile from Rascal, and whose sister lived with him. The connection being continued after the young woman had

* Sauzé, *Essai Médico-historique sur les possédés de Loudun*, p. 45. Paris, 1839.

† Collection des Mémoires relatifs à l'Histoire de France, 2 serie, t. i. p. 245.

married, she, not finding herself sufficiently free, projected, together with a person named Marth Dunn, the death of her husband. In May, the deed was committed by Raynal and Dunn, by drowning Fletcher, on his return from the town of Herby. The woman, who was apprised of the murder, gave them a sack, in which they placed the body. It was buried behind Raynal's house, in a spot from whence they had torn the roots of an old oak and had planted it with mustard-seed, in order the better to conceal the crime. The neighbors were much surprised at Fletcher's absence, but his wife said that he had absconded, to be out of the way of a writ. Things went on thus until the 7th of July, when Raynal, whilst saddling his horse, to go to Topcliffe Fair, saw the ghost of Fletcher suddenly start up before him. "O, Ralph!" it said, "repent, repent, for my vengeance is at hand." From that time until his imprisonment, the spirit never left him, which made him melancholy and sleepless. His sister, hearing from another person, this confession, and alarmed on her own account, revealed it to Sir William Sheffield, a magistrate, who lived at Rascal.

They were all three arrested and put in York prison; they were condemned, and executed on the spot where Fletcher was buried.*

The punishment of Beaufort, the assassin of the Duke of Gloucester, was accompanied by terrible circumstances. A prey to all the agonies of despair, he offered immense riches to the dead, if he would grant him a respite of a few days. A few minutes before his death, he appeared to suffer the torment of the damned. With both hands spread out before him, he exclaimed: "Begone! begone! why dost thou look at me thus?" an evident proof that some horrible spectre was before him, no doubt that of his victim.

M. L'Abbé Guillon, in his *Entretiens sur le Suicide*, has related the remarkable case of a duellist who had killed seventeen persons in single combat, and who was everywhere pursued by the phantoms of his victims.

The following relation is a convincing proof of the influence of remorse on hallucinations:—

CASE CXXXIV. Jarvis Matcham was pay-sergeant of a regi-

* Webster on Witchcraft, p. 296. Webster had attended the trial.

ment, and was esteemed a correct and well-behaved man. Profiting by this reputation, he found it easy to abstract a considerable portion of the money placed in his hands for the purpose of paying the men, engaging recruits, and other matters in his department. He was recalled to his regiment from a town where he had been raising recruits; perhaps there were some suspicions against him. Matcham saw that the discovery was at hand, and would have deserted, but for the presence of a little drummer-boy, who had been sent on alone to recall him. In the despair inspired by his crime, he resolved to assassinate the poor child, and to escape with the money that still remained in his hands. He the more readily determined on this course, as he looked on the boy as a spy. Having committed the crime, he changed his dress, crossed the fields, and reached an inn on the Portsmouth road; there he stopped, and desired to be aroused when the first stage passed. The boy to whom he gave the order did as he was desired; and, long afterwards, recollected that when he shook Matcham by the shoulder, in order to awaken him, the first words that he uttered, were: "My God! I did not kill him."

Matcham arrived at Portsmouth by the stage, and immediately engaged himself as a marine. His sobriety and faithfulness to his duty made him equally esteemed by his superiors in this service as he had been in the army. He passed several years at sea, and was noticed for his good conduct on several occasions. Finally, his vessel entered Plymouth harbor; the crew were paid off, and several marines dismissed as too old for service. Jarvis Matcham was of the number. He resolved, with another marine, to visit the city, and took the road to Salisbury. At the distance of two or three miles from that celebrated city, they were overtaken by a storm, accompanied with lightning and such terrible claps of thunder that the conscience of the aged sinner began to be awakened. He exhibited an excess of terror very unnatural in a man familiarized with the war of the elements, and began to look so wild, and talk so incoherently, that his companion easily saw he was agitated by some extraordinary excitement.

Finally, Matcham complained that the stones left the road to run after him, and begged his comrade to walk on the other side of the way, to see if the stones would follow him when alone.

The marine complied, and Matcham insisted that they still followed him, but not his companion. "But there is something still worse," said he, coming close up, and speaking in a mysterious undertone. "Who is that little drummer? What does he mean by following us so closely?"—"I do not see any one," replied his comrade, struck with the contagion of superstitious terror evinced by his companion. "How? You do not see that child with bloodstained trowsers?" cried the murderer, in a tone which so terrified his comrade, that he conjured him, if anything was weighing on his conscience, to relieve his mind as much as possible by making a confession.

The criminal heaved a profound sigh and declared that it was impossible for him any longer to endure the agonies he had suffered for several years past; he then acknowledged the murder, and added that, as a considerable reward had been offered for his apprehension, he desired that his companion would give him up to the authorities in Salisbury, being desirous that an old comrade should profit by his unhappy fate, which now seemed inevitable.

Having overcome the objections made by his friend to this proceeding, he was taken before a magistrate in Salisbury, where he made a complete confession. Before his trial, however, the love of life prevailing, he retracted his avowal, and declared himself innocent. But proofs had been obtained, which left no doubt of his guilt; witnesses from his own regiment proved his identity with the deserter and assassin; the boy in the inn, where he had slept, recollected the remarkable words he had uttered on awaking. Jarvis Matcham was condemned. When all hope of life was over, he confirmed his first confession, and, to the last, persisted in the reality of the vision he had seen on Salisbury Plain.

"Many similar cases," says Sir Walter Scott, "might be related, proving that, by the will of God, the influence of a superstitious terror may be a means used by Providence to excite repentance in the heart of a criminal for the salvation of his soul, and to insure his punishment for the benefit of society."

Physicians to the insane have all remarked that hallucinations are often manifested in subjects powerfully preoccupied by an idea, or a passion. The celebrated Esquirol says, in his work, that they generally bear relation to the occupations of mind

or of body of the person affected, or that they are linked with the nature of the cause that has produced the overthrow of reason. "Hallucinations," he adds, "may also be the effects of voluntary or forced repetition of the same action of the brain."*

When recollections and reminiscences acquire the vivacity of first impressions, or when the same sensations are prolonged, it becomes impossible to make the distinction. This happens, when the brain, being occupied incessantly with one object, is over-excited. Thoughts become as palpable to the senses of sight and hearing, as if the images and sounds came from without, and reason wanders, deceived by fallacious sensations.

CASE CXXXV. In October, 1833, a woman, aged twenty-eight, born in Piedmont, went to a village-ball; she danced during three days in a sort of frenzy, and afterwards heard, without cessation, the melodies which had charmed her. They were Montferrines, and each gave place successively to the other. This hallucination affected the vital functions, and terminated in nervous consumption. Dr. Brosserio observed that the musical sounds increased with the disease, and did not abate, until they ceased in death.†

CASE CXXXVI. Tasso, whose passion for the Princess d'Este was the origin of all his misfortunes, finally believed that there was a familiar genius who delighted to converse with him; he pretended to have learned things from it, which he had neither read nor heard, and which none had known before him. J. B. Manso, his friend, said that, being one day at Bisaccio, near Naples, he endeavored to convince him that he labored under an illusion; when the poet replied: "Since nothing that I can say will satisfy you, you shall be convinced by experience, and you shall see, with your own eyes, that spirit of which I speak."—"I accept the offer," said Manso, and on the following day the friends, being seated near to the fire, he turned his eyes towards a window, on which he fixed them so attentively that he ceased replying to my remarks, and, in all probability, no longer heard them.

"At length, he said: 'There is my familiar spirit, who is so polite as to come and converse with me; look at him, and wit-

* Esquirol, Des Maladies Mentales, 2 vols. 8vo. fig. 1838.

† Journal de Paris, 23d Aug. 1831.

ness the truth of what I told you.' I turned my eyes towards the spot pointed out, but saw nothing but the rays of the sun streaming into the room. Whilst I gazed all around, and could not discover anything unusual, I perceived that Tasso was engaged in a deep conversation; for, although I only saw and heard him, his discourse was arranged as though two persons were conversing; he alternately interrogated and replied. The subjects of his conversation were so exalted, the style so sublime and so extraordinary, that surprise set me beside myself. I neither dared speak to him, nor inquire where the spirit was with which he had spoken.

"Astounded at that which passed beneath my eyes, I remained for a length of time entranced; doubtless, until the departure of the spirit. Tasso aroused me by inquiring: 'Have you at length dismissed your doubts?' 'Far from it,' I replied; 'they are but strengthened; I have heard wonderful things; but I have not seen what you led me to expect.'"*

Causes apparently slight may favor the development of hallucinations. Those which we will now mention, have been pointed out by different authors. Reading and conversation, at night, on very striking subjects, prolonged unreasonably, have frequently occasioned in impressible persons, restlessness, terrors, and even visions. Conolly speaks of children, who, under these circumstances, have wakened up from fearful dreams, and with whom false impressions of surrounding objects have continued for some time. We attended a very enlightened man, who, for several years subsequent to a severe fever, was attacked every night with inexpressible agonies of terror, momentarily expecting to see apparitions. He recognized this state as a consequence of his illness, but as soon as darkness came on all his firmness vanished.

SECOND DIVISION.—PHYSICAL CAUSES.

The enumeration of the moral causes which occasion hallucinations has sufficiently proved that exclusive ideas, strong passions, and great preoccupations, may lead to this result. To

* Vie de Tasse, par Manso. La Théorie des Songes, par L'Abbé Richard, 1766, p. 234. Hoole's Life of Tasso, p. 48. The Friend, by S. T. Coleridge, vol. xi. p. 236. Beil's Fieberlehre, Halle, 1802.

record other cases would be a needless repetition. We will proceed to examine the physical causes which have most frequently given rise to hallucinations. They may be classed in five sections. To the first belong hallucinations derived from the influence of particular physiques, such as inheritance, the sexes, climate, etc.; to the second, those occasioned by mechanical causes, by alcoholic drinks, and narcotic substances; to the third, those in connection with insanity; to the fourth, those which combine with nervous diseases (alienation excepted); and lastly, to the fifth, hallucinations produced by acute or chronic inflammatory or other diseases. Several of these points having been already treated on in this work, we content ourselves with a general description.

FIRST SECTION.—In this catalogue, we shall have to seek for the influence exercised on the production of hallucinations by inheritance, the sexes, age, temperament, professions, physiological causes, seasons, climate, and situation; but of these causes there are some which afford us none, and others but slight information. We must not lose sight of the fact that hallucination is frequently but a complication, a symptom; in which case its isolated study presents extreme difficulties. We cannot establish, by statistics, the power of inheritance on hallucinations, because they almost always exist with insanity. Inheritance but slightly affected the epidemic hallucinations and illusions of the Middle Ages. M. Soudan has not described the action of this cause on the epidemic ecstasy which he had observed in Sweden.

In order to understand this influence fully, it should be studied in individuals who have but simple hallucinations, and in those monomaniac hallucinists who have a very decided form of insanity. It is undeniable that they often occur in the sons of those who have experienced this double condition, but as, in this case, they are usually but a symptom of a principal disease, this knowledge is but of slight importance.

We have had the opportunity of noticing two cases of hereditary hallucination, and it may easily be understood that this nervous disease may like others be transmitted.

The father of Jerome Carden was subject to see apparitions; his son equally so.*

* De la Subtilité, traduction de le Blanc, 1441, liv. xix. p. 462, *et seq.*

Catherine de Medicis had an hallucination respecting Pierre de l'Estoile ; and her son, Charles IX., had one on the very night of Saint Bartholomew.

We have not noticed anything special in hallucinations, as regards sexes ; out of 136 individuals admitted into our establishment, 63 were males, 73 females.

It is not so, when we examine the sexes relatively to the nature of hallucinations. On glancing through history, we shall recognize at every page the predominance of erotic ideas in women.

Incubes, those infernal beings, sometimes visible, sometimes invisible, whose amorous assaults have been so vividly described by Bodin, Boquet, and Delroi, are everywhere established. Among the Jews, they were named Asmodeus, Haza, and Lilith ; with the Greeks, syrens, nymphs, orcaides, dryads, nereids, satyrs, and sylvans. Since the discovery of America, there was a much-dreaded incubus, the god Cocota. Bodin relates that in the space of one year at Rome 82 persons were possessed by the incubes.*

Cœlius Aurelianus relates, after Silimachus, the partisan of the doctrines of Hippocrates, that the incubes prevailed in so contagious a form at Rome, that many persons died of it.† M. Maicaire has shown that this hallucination was not uncommon in the provinces and religious districts, and that the neglect of modern authors on this point arose from the fact of their own observations being chiefly made in large cities.

Hallucinations induced by erotic ideas still exist, but they are connected with the style of education, with ideas and situation. Their greater rarity amongst men is owing to the greater facilities they possess for gratifying their passions.

Age.—Hallucinations being most frequently produced by moral causes, and being often combined with alienation, they appear in accordance with the mode in which that affection is developed ; and also exhibit themselves at that period of life which it affects. There are numerous exceptions to this rule, since science points out many examples of hallucinations occurring in very young children.

* Bodin, Angevin, 1 vol. large 8vo. Paris, 1587, liv. ii. chap. 7.

† Cœlius Aurelianus, chron. morb. liv. i. chap. iii., de incubone, Lyon, 1567.

CASE CXXXVII. About twelve years ago we saw, in the City Asylum, a young lady of seven years of age, whose mother and grandmother were insane, and had hallucinations. This child had a most intelligent expression of countenance, with a high forehead and sparkling eyes. Her conversation, very superior to that of children of her age, astonished all who heard her. There was in her observations, questions, and replies, a sort of intuition of futurity; she seemed to divine things, and was a subject of wonder to every one.

She was singularly restless, and always wishing to move from place to place. If recalled, she became angry, and very destructive. She was occasionally subject to attacks, which came on in the following manner: Her vivacity and restlessness increased; her words were abrupt and jerked out; she then fell into a sort of ecstasy; her eyes became fixed upwards, and a happy smile animated her features; she then spoke with an earnest tone: "Do you see," she would say, "those angels in heaven; they are crowned with flowers; they come towards me; they fetch me." Frequently she would keep silence, as if plunged in a sort of abstraction; she would then point to heaven with her finger, calling to the angels. In two or three hours, the vision would vanish. During the attack, this young girl was as white as wax, her skin cold, and her pulse scarcely sensible; when it passed off, she slept. On awaking, her agitation returned and lasted for several days. Her conversation was somewhat incoherent; she did not seem to understand clearly what was said to her, and gave singular replies. All went on as usual until another attack, which shortly occurred.

With infants, hallucinations may be occasioned by fear, or chastisement; they occur when awake; they also appear during sleep, and continue for some time after awaking.

CASE CXXXVIII. A girl of nine or ten years old had passed her birthday with several young companions, in all kinds of childish amusements. Her parents, who were very ignorant people, persisted in telling her stories of the devil, hell, and eternal damnation. At night, on going to her room, the devil appeared and threatened to devour her. She uttered a violent shriek, flew to her parents, and fell, as if dead, at their feet. Several hours elapsed before she could be recovered. This child afterwards related what had happened, saying that she was cer-

tain of being damned. The circumstance was the prelude to a long and serious nervous disorder.*

CASE CXXXIX. A young child, between nine and ten years of age—delicate, lymphatic, sanguine, and very impressible—having been severely reprimanded for a childish fault, went to bed with a heavy heart. Towards the middle of the night, his parents were suddenly awakened by sobs. They ran to his bedside, and found him weeping and struggling, and making efforts to rise. On being questioned, his words were at first confused; with staring eyes he replied that he was much tormented; that there were merchants there, who frightened him very much, and he entreated that they might be sent away. “My dear child,” said his parents, “do you not see that your father and mother are beside you?” “Yes; but the men are there; make them go away!” “Look about; you are in your bed, in your own room, which is lighted.” “Yes, I know that, but still the merchants will not go.” “Well, you must get up, and we will have tea together.” “Yes, I would rather get up.” His tears and terror continued for a short time, and then all was over.

In Hibbert’s work there is a very interesting case of hallucination. The French author, from whom he extracted it, thus relates it in the *Mercure Galant* of 1690:—

CASE CXL. “When very young, I was sent to a town seven leagues distant from my native place. My father’s object was to wean me from home, and to have me taught to write. Five or six months afterwards, I was taken to the house of a relative, where my father, who had just returned from the army, sent for me to join him. He examined my copy-books, and finding them very well done, expressed some doubts as to their authenticity. As he was about to pass the afternoon out in company with the mistress of the house, he desired me to write ten or twelve lines in his absence, to relieve his suspicions. Immediately after the departure of my father, I went up to the room which was prepared for me; and having all my materials, I sat down before an arm-chair, on which I placed my paper and ink.

“Whilst I was engaged in writing, I thought I heard persons on the staircase carrying corn into the loft; I quitted my seat,

* Psychological Magazine, vol. iv. part i. p. 70. V. Crichton.

and, raising one corner of the tapestry, I saw a little open room, and there was my father engaged in conversation with the mistress of the house. Having seen them get into the carriage, and leave the chateau, I was very much surprised to see them there. Terror was added to my astonishment; I let the tapestry fall, and, leaving the room, ran rapidly down stairs.

“The housekeeper, whom I met, noticing my altered looks, inquired the cause. I related all that had passed. She told me that I had been dreaming, for that the Marchioness and my father would not yet be back for an hour. I remained near the room-door, until I saw them. The sight of them contributed not a little to increase my distress; however, I said nothing to my father; after supper, he desired to send me to bed before him, but I had only courage to leave the room, and wait outside until I could go up stairs with him. He was much astonished to find me there, and inquired the cause. After some frivolous excuses, I was obliged to confess that I had seen spirits in the room. He ridiculed me, and asked where I had learned such tales. I related my adventure; no sooner had he heard it, than, in order to undeceive me, he took me into the loft. I was then convinced that it was not intended for corn; that there neither was any in it nor had there ever been.

“My father then took me back to the chamber, and desired me to point out where I had raised the tapestry and seen the room; I searched for it in vain; nor could I find any other door to our room than that which opened on to the staircase. Such very different arrangements to what I had imagined alarmed me still more, and I concluded, from what I had heard of goblins, that it was they who had thus deceived me. My father used every endeavor to persuade me that all that was said of those beings was purely fabulous, and that the fact was I had gone to sleep over my work. ‘You dreamed,’ said he, ‘all that you thought you saw and heard; the influence of surprise and fear on your imagination produced the effect of reality. I had much difficulty in acknowledging this reasoning, but was finally obliged to confess that it was just. I frankly own that the impression of this dream was so strong that, had not the falsity of the apparition been demonstrated by all the circumstances I have related, I should still believe it to have been reality.’”

There is no doubt that this was not a dream, but an hallucina-

tion. I could mention several similar cases, which have been produced by vivid preoccupation, by terror, by the fear of reproof, and alarm caused by darkness and the silence of night.

Hallucinations have often been observed, in children, in epidemic ecstasies. Authors, who have written the history of the Shakers of the Cévennes and the preachers of Sweden, agree in saying that very young children, of five, six, and seven years had visions, saw angels, and heard celestial voices. May not this morbid disposition be a consequence of the natural excitability of that age, augmented by a Protestant religious education, and favored by external impressions?

Since the publication of these remarks concerning the hallucinations of childhood, Dr. Sharp, the younger, has published observations upon the hallucinations of children only eighteen months old.

We have not sufficient information to enable us to judge how much *temperament* has to do with actual hallucinations; but on consulting the biography of celebrated men, who have exhibited this remarkable phenomenon, we have observed that, in the majority of cases, the bilious temperament was the prevailing type. The ancients considered the melancholic temperament to be one of the attributes of genius. Aristotle enumerates among melancholic temperaments, Hercules, Bellerophon, Ajax, Empedocles, Socrates, and Plato himself,* which, in our opinion, implies that great men of this temperament, by the tension of their minds, and the fixedness and tenacity of their ideas, are disposed to have their thoughts highly colored and to take them for realities; to them, they are the luminous cloud, which guided the Israelites in the desert. "Everything," says M. Lelut, "in the intellectual acts of the melancholic, is pictured out and takes a distinct form. Sentiments and ideas are transformed into real external sensations, as distinct as the objects themselves; thought appears to be materialized, pictured, made a representative sign, a sound, an odor, a taste, a tangible sensation."

The *professions* do not offer anything very precise. *A priori*, those which the most develop imagination appear the most fa-

* See the translation of the *Ceuvres complètes de Platon*, by M. Cousin. This is the finest monument that has been raised to the glory of this philosopher.

avorable to hallucinations. In support of this opinion, we could name several poets who are hallucinists, and whose delirium is evidently the result of their works. The action of civil society, hygienic habits and seasons, not having been sufficiently studied, we content ourselves with a slight mention of them.

There is no doubt of the *influence of climate* on hallucinations. The European character is neither that of the Asiatic nor the African. Their expression of countenance, actions, and temperaments differ; their modes of seeing and thinking are no less distinct. There is no doubt that forms of government contribute to impress a special stamp on nations; but we are no less convinced that ideas vary according to the peculiar character of the individual. As a proof of this action of climate, we need only refer to the theological and cosmogonical creations of the North, whose physiognomy is so gigantic, savage, and terrible; to the impressibility of the Laplanders, Ostyaks, and Samoeides, and to that world of invisible beings who yet people their solitudes.* In comparing these conceptions with those of the enchanted worlds of Greece and America, there is no one but will recognize a perfect harmony existing between the creations and the character of the respective countries. The influence of climate on the imagination did not escape St. Cyprian, who said that the Christians who suffered martyrdom in Africa were more subject to celestial visions than those who underwent it in other countries of the Roman Empire.†

This question, on which we do not, however, possess sufficient information, is worthy of notice; hereafter, it may be studied out more completely.

Hallucinations, viewed in *regard to situation*, present very remarkable differences; the hallucinations of cities are often distinguished from those of the country by very sensible shades. Thus, whilst the personality of passions, the absence of belief, and doubt, will be reflected on the first, on the second a character of ignorance and superstition will be imprinted. The fantastic traditions of the Middle Ages are far from being effaced in Europe. The most civilized countries, France, England, and

* The northern countries have long been regarded as the dwelling-place of demons and magicians. Broc. *Essai sur les Races Humaines*, considérées sous les Rapports Anatomique et Philosophique, 1836, 1 vol. 8vo.

† In *Actis Martyrum*, p. 87.

Germany, could produce volumes. On this subject travellers may be consulted, who have amused themselves with collecting popular traditions; one of them relates the following as a belief of Franche Comté: "On the platform of Haute-Pierre, another Melusina is sometimes seen to pass, a being half woman and half serpent; it is the *Vouivre*. She has no eyes, but a large carbuncle in her forehead guides her like a brilliant orb, day and night. On bathing in the rivers, she is obliged to lay the carbuncle on the ground, and if she could then be secured, the whole race of genii could be commanded, and all the treasures brought forth from the mountains; but it is an adventure too dangerous to be attempted; for at the least noise, the *Vouivre* darts from the river, and woe to him whom she encounters."*

The English sailor, a stranger to all other fear, owns the dread with which Old Nick (the devil) inspires him; he looks on him as the author of almost all the various calamities to which his precarious life so constantly exposes him.

The Bar Guest, or Bhar Ghiest, a name under which this spirit is generally known in several districts of England, particularly in Yorkshire, is also called Dobie; it is a local spectre haunting a particular spot, under different shapes, and is, as its name indicates, a divinity of Teutonic origin.†

Solitude is an influence that attaches itself to places. In fact, it seldom fails to produce a sort of hallucination or ecstasy, especially in very imaginative persons. The recitals made in the Eastern deserts, and the faith of the individuals who traverse them, reveal the supremacy of this cause; but it is evident from observation that they vary according to situation, and that the hallucinations of the steppes of the North, are not those of the burning plains of the South.

In pointing out hallucinations caused by physical excitement, we would remind our readers of those which can be produced at

* Xavier Marmier, *Souvenirs de Voyages et Traditions Populaires*, p. 73.

† On this interesting subject may be consulted *Les récits de la muse populaire*, par M. Emile Souvestre, *Revue des Deux Mondes*, t. iii. 850, p. 243, etc. *Les visions de la nuit dans les campagnes*, par Georges Sand, who has highly commended our work. *Illustration*, 13th December, 1851. *Erreurs et préjugés des Paysans*, par M. J. Laprade. *Illustration*, No. 453, 454, 455, and 460, 1851.

will, by attracting the sun on to a plate of glass, and instantly directing the eyes to the darkest corner of the room.

Amongst other facts relative to this experiment, Darwin relates the following: "I covered a piece of paper of four inches square with yellow, and wrote in the middle, in capital letters, in blue, the word BANKS. Sitting down, with my back towards the sun, I gazed intently for a minute on the middle letter, N. Having closed my eyes, and covered them with my hand, I distinctly perceived the word in yellow letters on a blue ground; and then opening my eyes, and looking on a wall about twenty paces distant, I read the word Banks, considerably enlarged, written on the wall in letters of gold.

"A friend of mine had been very attentively examining, with his head lowered, a small engraving of the Virgin and Child. On raising his head, he was surprised to see, at the end of the room, a female figure, of the size of life, with a child in her arms. The first surprise over, he understood the source of the illusion, and remarked that the figure corresponded exactly with that in the engraving. The illusion lasted for two minutes."*

The *state of the atmosphere* may give rise to singular visions; all who have crossed the deserts and the sea, know the phenomenon of the mirage. General Daumas has related some curious examples in his translation of the Voyage of the Arab Sid-el-ag-Mohammed. The military, during their campaigns in Africa and Egypt, mostly saw fountains, rivers, trees, towns, armies, and fantastic creations, which on their approach changed into burning and arid sands.

The same phenomenon may be observed on ascending into the air.

La Gazette de Mons has published, in relation to a balloon ascension by Mr. Green, some extracts from a report that Dr. B. addressed to the Society of Natural Sciences in London:—

"A curious effect of light," says that physician, "was then presented to us; the air was suddenly illuminated with such a dazzling light, and our eyes acquired such a singular aberration of vision, that all objects lately microscopic acquired colossal proportions, and forms so capricious, that we should have considered ourselves under the influence of a dream if the pheno-

* Abercrombie, *op. cit.* p. 65.

menon had not been described by the faculty, under the term diachromatopsia.

“In like manner the race of miners, usually so swarthy on account of the dust of the coal they constantly absorb, appeared to us of a dazzling whiteness; women dressed in black were white as vestal virgins. In the midst of these transformations of color, there glided monstrous forms of goats, mastodons, and rhinoceroses, looking with eyes of wonder on all these pretty women; and there were even turkeys, who flew proudly amongst them. My friend M. believed himself under the influence of hallucination; but Mr. Green told us he had already witnessed a similar spectacle, which appeared to him so extraordinary that he had not dared to speak of it, for fear of being taken for an illuminist. I explained to him that the phenomenon, howsoever wonderful, had already been described by men of acknowledged veracity.

“In ten or twelve minutes, the light diminished, the picture darkened, and was finally extinguished.”*

SECOND SECTION.—This second division of *physical causes*, which may give rise to hallucinations, comprises mechanical causes, alcoholic drinks, certain gases, some kinds of plants, and narcotic and venomous substances. Amongst mechanical causes which favor the presence of hallucinations, must be noticed pressure exercised on the organs of sense, their irritation from foreign bodies, concussion of the brain, hanging, abstinence, and starvation.

A miner was buried for twelve days in a gallery, with no nutriment but water, which fell, drop by drop, into his hand. During all this time, he was not depressed; for, whenever he thought of the distress of his wife and children, he heard celestial voices, which calmed his anguish.†

M. Savigny was wrecked in the *Medusæ* frigate. When on the raft, a prey to all the horrors of famine, he appeared to see earth around him, covered with fine plantations, and was in company with beings most agreeable to his senses. He reasoned on his condition, and felt that the exercise of strong resolution alone could extricate him from this species of deception. Some of his companions in misfortune believed themselves on board the Me-

* Debates of the 4th of November, 1850.

† Medical and Physical Journal, by William Hutchinson, February, 1820, vol. xliii. No. 252.

dusæ, surrounded by all accustomed objects; others saw ships, and invoked the aid of those on board, or a raft, on which stood a superb city. M. Correard believed himself to be travelling over the beautiful country of Italy.* M. Savigny remarks, that it was during the night that he and his companions were attacked with dementia. On the return of day, they were much calmer, but darkness brought confusion again into their weakened senses. "I noticed in my own case," he adds, "that my imagination was much more excited in the silence of the night; then, everything appeared unnatural and fantastic."†

Abstinence must have been a powerful aid to the hallucinations of the monks and hermits of the Thebaide.

The influence of alcoholic liquors has been sufficiently demonstrated in what we have said on Delirium Tremens; we will not return to this subject beyond making a simple remark. It is not unusual for persons who have been addicted to drinking, and leave it off suddenly, to become subject to hallucinations; whereas, if they discontinued the practice by degrees, they would not experience any suffering.

The *action of deutoxide of azote* on the system merits particular attention. Sensations and ideas are simultaneously augmented to a very high degree; the mind gradually loses all or the greater portion of its actual impressions, more especially those which are painful or disagreeable; these are replaced by gay and pleasing images. Sir Humphrey Davy relates that, in an experiment of this kind, he no longer felt any connection with external objects; a series of visible and animated images passed rapidly through his mind, united with words, in such a manner as to produce entirely novel perceptions. "I existed," said he, "in an unknown world of affinities and ideas. On coming to myself, I exclaimed, 'Nothing exists but thoughts; the universe is composed of impressions, ideas, pleasures, and pains.'" The visionary world into which the English savant was introduced was only the personification and vivification of his ideas.‡

* Account of the wreck of the *Medusæ*, 4th edition, 1821, pp. 121, 122.

† Essay read in 1818, to the Faculty of Paris, by M. Savigny, Surgeon on board the *Medusæ* frigate.

‡ To these substances must be added preparations of lead, carbonic acid gas, the white oxide of arsenic, belladonna, hyoseyamus, etc.

Of all substances which act on the organization, in causing illusions and hallucinations, none are more remarkable than opium and haschisch. In a work, entitled *The English Opium-Eater*, we find a well-written account of the sensations experienced by the author after a prolonged use of this drug.

CASE CXLI. "The first thing which caused me to remark a notable change in myself, was the return of those visions to which childhood alone, or a high state of irritability, is subject. At night, when awake in my bed, long processions in mournful pomp passed before me. I listened to interminable stories, sadder and more solemn than those told to Priam or Œdipus. At the same time I observed a change in my dreams; a theatre seemed suddenly to have opened in my brain, and presented me with spectacles of more than human splendor. The four following facts may be mentioned as remarkable. At the moment when the creations of the faculty of sight seemed to augment, a kind of sympathy was established between my real state and my dream state. Every object which I happened to call up and voluntarily retrace in darkness, was immediately transformed into an apparition. I dreaded to exercise this formidable power; for as soon as anything presented itself to my eyes, I had only to think of it in the dark, when it rose up like a phantom, and, by a consequence apparently inevitable, being once thus traced in imaginary colors, it acquired, like a word written in sympathetic ink, an insupportable effulgence, which overwhelmed me.

"This, like all the other changes, was accompanied by inquietude and deep melancholy, impossible to describe. Every night I appeared to descend, not metaphorically, but literally into fathomless abysses, from whence I had no hope of emerging. Even on awaking, I did not believe that I had risen.

"The feeling of space, and subsequently that of time, were both excessively augmented. Buildings and mountains towered in proportions too vast for sight to measure. The plain spread, and was lost in immensity. This, however, alarmed me less than the prolongation of time; I sometimes thought that I had lived eighty or one hundred years in a single night; I even had one dream of thousands of years, and others which passed the bounds of all that man could calculate.

"The most minute circumstances of childhood, and forgotten scenes of my earliest years, were often revived in my dreams;

I could not recall them, for had they been repeated to me the next day, I should vainly have endeavored to recollect them, as forming part of my experience. But placed before me as they were in dreams and apparitions, and clad in all their surrounding circumstances, I recognized them instantly. One of my relatives told me that having, when a child, fallen into a river, he saw, when on the point of drowning, and the moment before he was unexpectedly rescued, the whole of his life, even his most trivial faults, presented to him as in a mirror, and that he felt the singular power of grasping the whole as well as a single circumstance. I give full credit to this assertion after my own experiences of opium. . . . I find the same idea carried out in modern books, accompanied by a remark which I believe to be equally true, namely, that the dread book, spoken of in Holy Writ, is the conscience of each individual.*

“Together with the power of enlarging and multiplying, architecture was introduced into my dreams. During the latter part of my disease particularly, I saw cities and palaces such as no eye ever witnessed, but in the clouds. Lakes and immense sheets of water succeeded to my architectural dreams. For two months, I suffered horrible pains in my head. The waters changed their character; they were now seas and oceans. Again, a worse change took place, which threatened distressing consequences, and which, in fact, did not leave me, until my disease was cured. Hitherto, the human countenance had mingled in my dreams, but without exciting any alarm; but now, what I shall call the tyranny of the human countenance began to be developed. It was on the restless waves of the ocean that it first appeared; the sea was as it were paved with innumerable faces, all turned upward, weeping, distracted, enraged, rising by thousands, by myriads, by generations, by ages. My imagination was boundless, my soul flowed on with the waves.

“Having, in my youth, seen a dead body laid on a table for dissection, this old impression gave rise to a dream which recurred very frequently. It appeared to me that I was in bed, and had awakened. In leaning on my hand, in order to adjust my pillow, something soft seemed to give way beneath it. It

* This idea is expressed in all languages, as is proved by the Arabian proverb, cited by General Daumas.

was a corpse stretched by my side. I was, however, neither alarmed nor astonished. I took it in my arms, and carried it into an adjoining room, saying to myself: 'I will lay it there on the floor; it is impossible that it can come in again, if I take the key out of the door.'

"Upon that, I slept again, and was again aroused. It was by the noise of an opening door; and this idea filled me with a horrible sensation. Then I saw the same dead body come in which I had carried away. Its action was singular; it was that of a man whose bones had been taken out, and who, in his endeavors to support himself by his pliant and flexible muscles, was ready to fall at each step. However, it succeeded in reaching me, and stretched itself upon me. It then became a horrible nightmare, inexpressibly disgusting; for, besides the weight of the formless mass, a pestilential odor arose from the kisses with which it covered me. At other times it would lean over my shoulder, and read the book which I held in my hand. I felt its disgusting beard scrape my throat and my cheek.

"The terror inspired by such a vision may be imagined; I would remain immovable in my seat, not daring to turn the page, with my eyes fixed on the terrible apparition which I saw in the glass opposite. A cold sweat poured from my whole body; then the door would open, and I saw (still in the mirror) a long frightful procession of horrible skeletons enter, each carrying its head in one hand, and in the other a long taper, which shed a red and quivering flame, and spread a dull and bluish light like the rays of the moon. They moved around the chamber, which, from being warm before, now became chill; some came and seated themselves on the dim and black hearth, and holding out their long and livid hands to warm, turned towards me, saying: 'It is cold.'"

We have already noticed an apparition of this nature, which happened to a celebrated professor. (The dose taken by the opium-eater varied from 50 to 60 grains a day, and sometimes reached 150.)*

* The English Opium-Eater, 1 vol. 12mo. This description, which we read with the liveliest interest, and which is very minute, presents several points of resemblance with hallucination and nightmare, of which it exhibits many of the phenomena. Many of the symptoms also occur in the use of the haschisch. See an Essay on the Use of Opium, Paris, 1834, by

I have somewhat dilated on this subject, because the class of opium-eaters is considerable in England, and none can tell the number of *theriakis* in the East. Dr. Pocqueville, in his *Travels in the Morea*, draws a frightful picture of the effects of opium on individuals who yield to the daily use of this preparation. Such is their passion for it, that not all the certainty of death, and the infirmities which precede it, can check their indulgence in this fatal poison.

CASE CXLII. This physician relates the following: An English ambassador, recently sent to India, was conducted, on his arrival at the palace of the sovereign, through a suite of decorated apartments, filled with richly dressed officials, into a small room, the ornaments and furniture of which infinitely surpassed in splendor those which he had already seen.

He was left alone. Shortly afterwards, two men of distinguished appearance entered; they preceded a litter borne by slaves, and covered with silks and cashmeres of immense value. On this couch a human form was extended, which might have been taken for a corpse, had not the head moved at each step of the bearers; two officers held a little tray of gold filagree, on which was a cup and phial filled with a bluish liquid.

The ambassador, believing himself to be the involuntary witness of some dismal ceremony, moved to retire; but he was quickly undeceived by seeing the officers raise the apparently inanimate head, and thrust the tongue back into the mouth, from which it protruded, having placed thereon a certain quantity of black liquid; then closing the jaws, gently rubbed the throat to make it descend. When this operation had been repeated five or six times, the figure opened and closed its eyes voluntarily; it then swallowed a large dose of liquid, and in less than an hour an animated being was seated on the couch, having recovered color, and, in some measure, speech. He then addressed himself in Persian to the *envoyé*, and inquired the motives of his visit. In two hours more, this extraordinary person was entirely active, with his mind capable of undertaking the most difficult affairs. The English ambassador took the liberty of making some inquiries on the scene which he had witnessed. "Sir,"

Dr. Botta, formerly our schoolmate, now consul in Jerusalem, to whom the discovery of Nineveh is due. See also a Treatise by Mr. Lee.

he replied, "I am a confirmed opium-eater; it is by degrees that I have fallen into this deplorable excess. Three parts of the day I pass in the state of stupor in which you saw me. Incapable of moving or speaking, I am, nevertheless, conscious, and the time passes in delightful visions; but I should never awake, had I not zealous and affectionate attendants, who watch over me with a religious care. So soon as they find, by the state of my pulse, that the pulsation of my heart is about to cease, they make me swallow opium, and revive me in the manner you witnessed. For the last four hours I have swallowed several ounces; and in a little time I shall fall into my habitual torpor."*

The effects of opium on the brain have been noticed in particular cases, sometimes even on the first dose.

CASE CXLIII. "I attended," says Abercrombie, "a sick person affected with a severe local disease, which required the use of powerful opiates. The remedy did not always succeed in procuring repose to the patient. During one restless night, he was astonished to see a long procession of personages pass in review before him, whose appearance and costume were in accordance with an event which had, a short time before, been the theme of conversation throughout Edinburgh. The figures succeeded each other with all the animation and regularity of a scene in a theatre; he heard their conversations, and the long discourses which they held relative to the circumstances, some of which were in rhyme. On the following day, he repeated considerable passages of these poetical compositions. He was completely awake, and knew that what he saw was an illusion. He remarked that the vision all vanished when he opened his eyes, but returned as soon as he closed them."†

Some years since, attention was drawn to a substance, of which great use is made in the East, called *Haschisch*. This composition, which is a distillation of the pistils of the hemp, and on which M. Aubert Roche published an interesting paper, appears, according to the researches of Messrs. Lenglès, Michaud, and De Sacy, to have played a very important part in the Middle Ages. In fact, it is almost certain that the Old Man

* Pocqueville, Voyage en Morea. Bibliothèque Universelle de Genève, 1841. Neuf Années à Constantinople, par Brayer, 1836, 2 vols. 8vo.

† Abercrombie, *op. cit.* p. 389.

of the Mountain made use of this preparation to plunge his séides into a sea of delight.*

Observations, made of cases both in Egypt and in France, support this opinion. In 1840 I attended, in conjunction with several other physicians, a case, the results of which were referred to the *Gazette Médicale*. We had no doubt that haschisch formed the chief element of the liquid given to the experimenters, even if it was not haschisch alone, without any admixture. I will subjoin my notice of the meeting.

About two years since, I published, in a number of the *Journal des Débats*, some details on the composition of haschisch, a drug of general use in the East, and which had produced such remarkable effects on three young merchants of Marseilles. The case, which excited much curiosity at the time, was, like many others, forgotten, when I received from M. A. de G., who is well known as the translator of Pliny, in the fine edition of *Latin Classics*, by M. Panckoucke, an invitation to be present at some experiments produced by the taking of a substance, which occasioned, it was said, similar phenomena to those which had been noticed in the adepts of the Old Man of the Mountain.

On my arrival, the meeting consisted of about thirty persons, amongst whom I will name Messrs. Esquirol, Ferrus, Cottereau, Bussy, Professor of the School of Pharmacy, General Rémond, and M. Destourbet. The remainder of the party were literary men, savants, and artists; consequently, we had assembled every element for close observation, and there was every certainty that the experiment would be strictly carried out.

CASE CXLIV. At eleven o'clock three persons had taken the liquid, namely, Messrs. A. K., a celebrated novelist, of a very powerful organization, D., an advocate, one of the best scholars of the University, and B., a painter and musician. On the expiration of two hours, no sensible effect being produced, another dose was administered. The following are the phenomena which occurred in two of the gentlemen in the course of another half-hour. Mr. A. K. resisted the action of the substance, and, as

* The article Haschisch, in the Supplement of the Dictionnaire des Dictionnaires de Médecine, 1851, p. 325, edited by Dr. Foy, our colleague in the mission for the study of Cholera in Poland, 1831. Mémoire sur le Haschisch, par M. Gastinel, pharmacien au Caire, et publiée dans le Répertoire de Pharmacie, 1849, t. vi. p. 129.

he said, only experienced a slight oppression of the head and epigastrium; perhaps, also, the second repast which he took, all these gentlemen having already breakfasted, may have entirely neutralized the substance. An examination of the state of the pulse was neglected at the beginning of the experiment; its acceleration subsequently, and the state of the pupil, sufficiently demonstrated the effect of the substance.

Mr. B., on whom the medicine first took effect, experienced a dryness of the throat and twitching of the limbs; the pulse was 96 in the minute, the face flushed. Mr. B. soon closed his eyes in order to collect himself; his ideas appeared to develop with extreme rapidity. At one moment he offered the singular phenomenon of *a double man*, already described in other experiments; he said he heard music on one side, and conversation on the other; but this symptom did not continue. The music, which was performed by M. C., principal performer of the Conservatoire, did not appear to act in any particular manner on the subject of experiment. At this time the pupils were much dilated. Interrogated as to his sensations, M. B. said that they were very voluptuous. He felt particularly gay and happy; he wished to be alone in a quiet place; he had great repugnance to speak or to move; all countenances appear to him ridiculous.

Until now M. B. had conversed; he moved about, and sometimes laughed violently, but all his actions resembled those of a person excited by alcoholic liquor. Suddenly, he flung himself on a couch, refused to answer any more questions, and begged to be left alone, and not be disturbed in the delicious sensations he experienced; he had spasmodic movements in his members, and in the diaphragm; he sighed, moaned, laughed, and wept by turns; the pulse 120 a minute, the face much flushed. The persons present began to feel uneasy; but were reassured, on hearing Mr. B. repeat several times that he was happy and did not suffer. Dr. Cottureau watched the symptoms with the greatest minuteness. Mr. B. appeared the whole time to have the most agreeable sensations proceeding from the epigastrium. All the phenomena presented were those of ecstasy; his features bespoke the greatest happiness; he could not find language to express his feelings; he would not wish to leave his present condition; he is so happy! "How much I thank those who gave me that delicious drink!"—"Tell me what you feel," said

one of the party.—“I cannot express it.” The influence of Mr. B.’s temperament was remarked throughout this experiment; he is possessed of great sensibility. In speaking of gay subjects, and pointing out lively and agreeable objects, his ideas harmonized instantly; he shouted with laughter, and evinced the greatest gayety. It was evident, in this case, that he was under the influence of the person who spoke to him, who could direct his ideas as he chose. Mr. B.’s sense of hearing had become extremely acute; he very distinctly heard what was said far off and in a low voice. In the midst of his ecstasy, he neither lost consciousness of persons nor things. He replied correctly to all questions addressed to him, and knew those who surrounded him; but it was evidently painful to him to speak; he seemed to wish to enjoy his ecstasy undisturbed. At half after four, the pulse is 90; his ecstatic reveries continue; he is conscious of anything relating to earth; his mind is perfectly free, and yet he has delicious sensations. Mr. A. de G. proposes to give him an antidote, and bring him back to his natural state; he says that the sensation of happiness will last for a day or two. All whom I have interrogated, who have tried the experiment, have assured me that they have not felt any distress on the following days, but, on the contrary, a great sensation of happiness.

M. D., the second subject, came to the meeting with the conviction that the substance would not produce any effect upon him, and with the firm intention to resist its action. No symptom occurred for two hours and a half. The physiognomy of M. D. is grave. His character is serious; he rarely laughs, and devotes himself to his metaphysical studies.

Towards two o’clock, his pulse rose to 100; his heart beat frequently; several persons felt its pulsations. M. D., who until now had been very calm, and conversed with the company on different subjects, exclaimed that he was delirious; he began to sing, took out his pencil, and endeavored to write down what he felt. Here are some fragments of his notes: “It is droll; my feelings are very vivid; the idea of being useful without fear, made me decide on taking this excellent drink; I am singular. They are laughing at me; I will not write any more.” He threw away his paper; his delirium increased. The features of M. D. become very flexible; he laughs sardonically; the expression of his eye is animated, his face red, his pulse 120, the pupil dilated.

Like Mr. B., he looks extremely happy; laughs, sings, gesticulates, and speaks with extreme volubility. His ideas follow each other with rapidity; it is the derangement of gay mania. But in the midst of this abundance, mobility, and variability of ideas, those which form the basis of his studies predominate. These serious subjects are intermixed with pleasantries, bonmots, and puns. His tongue is dry; he spits frequently; his inferior extremities are slightly convulsed. He remarks on this himself, and says: "This is a very singular delirium." Like Mr. B., his hearing and sight are very acute. He has no notion of time and space, but recognizes every one present, and replies correctly to questions put to him. He draws out his watch, and says, with the greatest calmness: "It is such an hour." A multitude of ideas seem to fill his head, which he cannot express; he says: "You might take an ear, or an eye, if you could give me another tongue to make known what I feel."

The pulse lowers; it is softer, and beats but 90 in the minute. The delirium continues; water is given to him; he exclaims: "That will make the frogs come, who will drink up the liquor." Incoherent sentences follow with inconceivable rapidity.

The character of his delirium changes. He seats himself in a corner, closes his eyes, and talks to himself; he looks inspired. We surround him; he speaks of sciences, and gives definitions; then, like a man trying his powers, he pronounces a few broken words, and immediately recites some twenty very harmonious verses. Being under the impression that they were well-known stanzas, we omitted to note them down; but on some one presently asking him if they were not by Victor Hugo, he replied, "No." "They are, then, your own?" He gave a sign of assent. His countenance expressed gayety and satisfaction; his skin became very pallid; his pulse 100; his eyes closed, which he opened on the request of his brother; the pupil less dilated.

He left off improvising to speak of foreign countries. We had been told that in these experiments the phenomenon of second sight would be developed. M. D. described countries and cities, which he had visited, with as much correctness as though they were then before him; he perfectly recollected the peculiarities which he had noticed in his travels; in like manner, he told us that he saw the stones of the Pantheon, at Naples, raised, and drew a very poetical picture of the scenes which had struck him.

But notwithstanding all our questions, he could not describe places with which he was unacquainted. He saw objects which had no existence. His brother inquired if he could look into his brain. "No, it is empty;" then he added: "How do you think I can see into your brain; it is veiled; there are objects between it and me." He then arose, saying: "All this is a dream; this state of aberration has given a livelier impulse to my ideas, but has not added to my knowledge."

The delirium, which for some time had been confined to a series of ideas, now became general again; he sang, laughed, and talked with great vivacity; he experienced no suffering; and said he was very happy. This state lasted for four hours and a half, when I left the party. The pulse at 90; the spitting frequent, and a constant desire to drink. The interlocutor had power to make him speak and act as he chose.*

The experiments which we witnessed presented several remarkable phenomena. The individuals under the influence of haschisch felt a maniacal exaltation; ideas succeeded each other with rapidity and incoherence; it might be said, with an ebullition which raised them above the influence of the will. The mind was under the empire of hallucinations and illusions. Recollections could be evoked and revived, as though they were real, but they must be those with which the individual was acquainted; for, when interrogated on unknown things, he replied that he could not speak of what he had not seen; or, if he attempted a description, it was obscure. As in dreams, there was a loss of all idea of time and space. In one of the subjects the excitement was raised to a pitch which gave a much greater intensity to his faculties, and enabled him to improvise some poetry; however, there is no proof that he had not before thought of it. What, however, is certain, is, that Mr. D. said he made the experiment with the idea of increasing his intellectual resources, but that it had not added anything to his knowledge.

In the midst of this tangled web of ideas, of this state which the subjects of it called a singular folly, the sentiment of personality was preserved. Thus, nothing could be more curious than the contrast of their rational replies to the questions addressed

* Brierre de Boismont, *Gazette Médicale*, 2d Mai, 1840.

to them, with the wandering of their ideas, when nothing recalled them to actual life.

In the one case, a fact was noticed having some analogy with the principle of the duality of mind—a fact which Dr. Wigan wished to establish. The individual heard conversation with one ear and music with the other. Those who tested the experiments had voluptuous sensations, and exhibited a considerable development of the sense of hearing. Delirious conceptions, fixed ideas, a disturbance of the affections, and irresistible impulses were equally remarked in them.

It is curious to perceive in this work, the eight phenomena which M. Moreau has described in his work on Haschisch, published five years after our researches; but we do not coincide more now than we formerly did, in the opinion of our honorable brother on the *primordial fact* of the delirium which he calls maniacal excitement, and on the *absolute identity* of the physiological nature of delirium with the dream state. Without confounding all our ideas of the value of words, it is difficult to give the name of maniacal excitement to the condition of a man who, having a false idea or sensation, appreciates them at their just value, and yet is unable to escape their influence, any more than it is possible to conceive a dream to be physiologically and psychologically identical with a delirium.

M. Théophile Gautier has published, in *La Presse*, an article on the effects of haschisch on himself:—

“We had long heard,” says this writer, “without giving much faith to it, of the wonderful effects produced by this substance. We were already acquainted with the hallucinations caused by smoking opium, but haschisch was only known to us by name.

“One of our companions, Dr. —, who had travelled much in the East, and was a determined opium-eater, was the first to yield to its influence, having taken a much larger dose than the others; he saw the stars in his plate, and the firmament in the soup dish; then turning his face to the wall, talked to himself, and burst into fits of laughter with eyes flashing and in the highest state of glee. I felt perfectly calm until dinner was over, although the pupils of the eyes of my other friend began to sparkle strangely and acquire a most singular turquoise blue tint. The table being cleared, I (still having my senses) arranged myself comfortably with cushions on a divan to await

the ecstasy. In a few minutes a general lethargy overcame me. My body appeared to dissolve and become transparent. I saw the haschisch which I had eaten, distinctly within me, under the form of an emerald, from which thousands of little sparks were emitted; my eyelashes lengthened indefinitely, twisting themselves like golden threads around little ivory wheels, which whirled about with inconceivable rapidity. Around me were figures and scrolls of all colors, arabesques, and flowery forms in endless variety, which I can only compare to the variations of the kaleidoscope. I still occasionally saw my companions; but they appeared disfigured; half men, half plants; now, with the pensive air of the ibis, standing on one leg; and again, as ostriches, flapping their wings, and wearing so strange an appearance that I shook with laughter in my corner; and, as if to join in the buffoonery of the scene, I commenced tossing up my cushions, catching them as they descended, and twisting them round with all the dexterity of an Indian juggler. One of the gentlemen addressed a discourse to me in *Italian*, which the haschisch by its extraordinary power delivered to me in *Spanish*. Questions and answers were almost rational, and touched on indifferent matters, such as the theatres and literature.

“The first stage drew towards its termination. After some minutes I recovered my calmness, without headache, or any of the symptoms which accompany the use of wine, and feeling very much astonished at what had passed. Another half hour had scarcely elapsed, when I again fell under the influence of the haschisch. The vision this time was more complicated and extraordinary. Millions of butterflies, whose wings rustled like fans, flew about in the midst of a confused kind of light. Gigantic flowers with crystal calyces, enormous hollyhocks, gold and silver lilies arose, and burst into flowers around me with a crackling sound like that of bouquets of fireworks. My hearing was prodigiously developed; I heard the sound of color—green, red, blue, and yellow sounds struck me with perfect distinctness. A glass upset, the creaking of a chair, or a word spoken, howsoever low, vibrated and resounded like the rolling of thunder; my own voice appeared so loud that I dared not speak for fear of throwing down the walls, or bursting like a bomb; more than five hundred clocks chimed the hour with their flutelike voices. Every object gave forth a note of the harmonica or Æolian harp. I

swam in an ocean of sound, wherein some passages of the *Lucia* and *Barbriere* floated, like little islets of light. Never before had I bathed in such beatitude; I was so encircled by its waves, so transported from all things earthly, so lost to self—that odious, ever-present witness—that I comprehended for the first time what might be the existence of elementary spirits, and angels, and souls released from this mortal coil. I was as a sponge in the midst of the sea; every instant waves of happiness washed over me, entering and departing through the pores; for I had become permeable, and, even to the smallest capillary vessel, my whole being was filled with the color of the fantastic medium in which I was plunged. Sounds, perfumes, and light reached me by multitudes of beams, delicate as hair, through which I heard the magnetic current pass.

“According to my calculation, this state must have lasted for *three hundred years*, for the sensations succeeded each other so numerous and powerfully, that the real appreciation of time was impossible. When the attack was over, I perceived that it had lasted a quarter of an hour.*

“What is very curious in the intoxicating effect of the haschisch is, that it is not continuous; it comes and goes suddenly—raises you to heaven, and places you again on earth, without any gradual transition; like madness, too, it has its lucid intervals. A third attack, the last and strangest, terminated my oriental *soirée*. In this, my sight was doubled. Two images of each object were reflected on my retina, and produced a complete symmetry; but soon, the magic paste being entirely digested, acted with more power on my brain, and I became completely mad for the space of an hour. All kinds of Pantagruelic dreams passed through my fancy; goat-suckers, storks, striped geese, unicorns, griffins, nightmares, all the menagerie of monstrous dreams, trotted, jumped, flew, or glided through the room. There were horns terminating in foliage, webbed hands; whimsical beings, with the feet of the arm-chair for legs, and dial-plates for eyeballs; enormous noses, dancing the Cachucha, mounted on chickens' legs. For myself, I imagined I was the

* Many of these phenomena, and amongst others that of the duration of time, are mentioned in the picturesque descriptions given in the *Opium-Eater*.

paroquet of the Queen of Sheba, and imitated, to the best of my ability, the voice and cries of that interesting bird. The visions became so grotesque that I was seized with a desire to sketch them, which I did in five minutes, with inconceivable rapidity, on the backs of letters, cards, or any piece of paper on which I could lay my hands. One of them is the portrait of Dr. —, as he appeared to me, seated at the piano, dressed as a Turk, with a sun painted on the back of his vest. The notes are represented escaping from the instrument in the form of guns and spirals, capriciously intertwined. Another sketch bears this inscription: 'An animal of hereafter.' It represents a living locomotive, with a swan's neck terminating in the jaws of a serpent, whence issue jets of smoke, with two monstrous paws, composed of wheels and pulleys; each pair of paws has a pair of wings; and on the tail of the animal is seated the Mercury of the ancients, who is confessing himself to be conquered, notwithstanding his heels. Thanks to haschisch, I have painted from nature the portrait of a goblin. Even now, I fancy I hear them whining and mowing at night in my old beaufet.'"*

The marvellous effects of haschisch being made known, we experimented on hypochondriacs, in presence of several of the faculty who had given most study to this substance.† The state of these patients was in no degree modified, and we do not think that the virtues attributed to this substance gained many partisans. Besides, its use is not without danger. The Eastern governments must have considered it to be great, to have interdicted its use. Let it not be forgotten, that Madden and Desgenettes saw several lunatics in the hospital, at Cairo, who had lost their reason simply from the use of haschisch.‡ Quite recently, the papers called attention to numerous cases of mental alienation noticed at Constantinople, owing to the use of

* *La Presse*, 10th July, 1843. Every one will recognize in this description, a perfect similitude with Cases CXLII. and CXLV. For more ample details, examine the work of M. Aubert Roche, entitled *De la peste et du Typhus de L'Orient*, 1843, 1 vol. 8vo., and above all, the work of Dr. Moreau, on *Haschisch*.

† *Annuaire de Thérapeutique de M. Bouchardet*, pour 1845, p. 32.

‡ *Brierre de Boismont*, *Influence de la civilisation sur le développement de la folie*.

haschisch.* It is not long since we read the following account in a public journal:—

“A frightful scene occurred on the 30th of May, on board the *Empress*, a packet-ship of the Austrian Lloyd, on the run from Trebizond to Constantinople. The number of passengers was above two hundred, two-thirds of whom were Turks and Persians. Amongst them were two Affghan dervishes of Candahar. At three in the afternoon, their prayers being concluded, the dervishes were seized with a paroxysm of frenzy, the consequences of which were terrible. In an instant, they had shot a young Greek, stabbed an Armenian, and Lloyd’s agent from Trebizond. Six other passengers were more or less dangerously wounded. Finally, by order of the captain, the sailors killed the dervishes with the bayonet. These furious madmen were from forty to forty-five years of age, and of the sect of the Schittes. They commenced the carnage without provocation. From the report of several passengers, it appears certain that they had become intoxicated with haschisch. For a time, the Turks and Persians on board appeared inclined to take part with them, but the energy of the captain happily prevented this.”†

Indeed, a prolonged indulgence in this drug must necessarily have a fatal effect on the health. The momentary loss of reason, although it be intentional, presents but a melancholy spectacle.

There is a poisonous substance, which has also the power of producing hallucinations, called stramonium (*datura stramonium*), thorn-apple, which has been latterly recognized as their antidote, in imitation of that weapon of the olden time, which is said to have cured the wounds it made.

CASE CXLV. Some years since, a musical composer, under the distress occasioned by domestic griefs, attempted suicide. For this purpose, he took a strong dose of *datura*. The effect of this poison was exhibited in giddiness and all the symptoms of intoxication. He saw troops of men whirling in a circle before him, who endeavored to drag him into their vortex. All the characters in the ballet of *Gustavus*, in which he had been engaged during the evening, appeared to him making grimaces, and harassing him in every way. He fell to the ground, sense-

* De l’abus de Haschisch, *Annal. Méd. Psy.*, Jan. 1851.

† *La Presse*, 22d June, 1845.

less, and was taken to the guardhouse, where he gave way to the greatest violence, imagining himself to be surrounded by assassins, robbers, and wretches, who sought to injure him. These figures were countless in numbers, of gigantic stature, and hideous, in appearance. He was taken to the Hôtel Dieu, and placed under the charge of M. Husson, who treated him for furious delirium. On the following day, when he was brought to my establishment, his excitement had greatly diminished. The pupils of the eyes were still dilated, and extraordinary figures still visible. This phenomenon soon ceased, and in two or three days he was cured.

On the 21st of November, 1843, three young children ate a quantity of the seeds of the datura. Symptoms were soon manifested similar to those caused by the ingestion of that substance; numerous hallucinations of sight were united to these phenomena, in two of the sick children. On the following day the symptoms were considerably diminished in all three, but the youngest felt a great weakness in the limbs. The day after, all uneasiness had disappeared as if by enchantment.*

Several patients, under the influence of datura, which had been applied according to Dr. Moreau's method, saw animals in the middle of their beds. The vision occurred chiefly in the night.

Hallucinations and illusions are equally excited by the berries of belladonna. An account is given in the great *Dictionnaire des Sciences Médicales* of a company of soldiers, who, having inadvertently eaten of this fruit, experienced numerous illusions. M. Baillarger, in his clinical lectures in the *Salpêtrière*, has described several cases of this character; a maid-servant, having taken an infusion of belladonna on the approach of her periods, had an attack of delirium; she was surrounded by little animals running on the ground, of various colors and sizes. She attempted to seize one, but, instead of an animal, caught only a leaf, as is related in the *Stories of the Thousand and One Nights*, and in the legends of *Treasures sold by the Devil*.†

* Examinat. Med., 15th of May, 1843.

† The use of narcotic beverages, and poisonous substances, for the purpose of causing transformations, of preparing for initiation, etc., is traced far into antiquity. M. Eusébe Salverte has collected many examples in his work on the Occult Sciences.

Prosper Alpin relates that, in his time, the Egyptians used a number of

The third section comprises hallucinations combined with mental alienation. It should be observed that, in many circumstances,

intoxicating drinks, which made them act like madmen. Whenever they wished to excuse a bad action, they said they had partaken of herbs. He describes the principal ones under the names of "affion, anis, bora, bernari, and bus," and enters into some details of their composition (Prosper Alpin, *De Medicini Ægyptiarum*, lib. iv. cap. v. p. 118-122).

Kempfer speaks of a medicine of this character, the effects of which appeared similar to those of nepenthe, which we believe to be Indian hemp. Having, with his companions, partaken of an electuary given to him during a repast by the Indians, they felt so happy that they could only express their joy by laughter, cries, and reciprocal caresses. At night, when they mounted their horses to return home, they thought themselves carried by Pegasus through the clouds, surrounded by rainbows; and, on recovering from this effect, they were ravenously hungry, and ate with avidity whatever was offered to them. On the following day their health of mind and body was excellent.—Sauvages, *Nosol. Meth.*, class viii. gener. xvii. lim. iii. par. i. p. 371. Friedreich, *Allgemeine Diagnostik der psychischen Krankheiten*, Wurzburg, 1830.

The *muchamore* is a mushroom, common in Kamtschatka and Siberia. Bencowski relates that a Siberian schuman whom he consulted, used an infusion of muchamore; this drink first plunged him into delirium, then into a deep sleep. If eaten either dry or infused, it sometimes produces death, always strong delirium, sometimes of a gay character, at others full of sadness and terror. Those who partake of it believe themselves to be under the irresistible power of the spirit that lives in the poisonous mushroom. In one of these paroxysms, a Cossack imagined that the spirit desired him to confess his sins; and so, in fact, he did, before all his comrades.—Krackenbich, *Description du Kamtschatka*, part i. chap. iv.

Porta and Cardan give two receipts for witches' ointment; nightshade formed the basis of the one, henbane and opium of the other. The wise Gassendi, in order to enlighten those poor wretches who believed themselves witches, endeavored to discover their secret, and to imitate it. With an ointment in which he introduced opium (probably belladonna), he anointed the peasantry, and persuaded them that by that means they would go to the sabbath. After a long sleep, they awakened, convinced that the magical proceeding had taken effect; gave a detailed account of what they had seen, and the pleasures they had enjoyed; and related in what respect the action of opium was marked by voluptuous sensations.—Eusèbe Salverte, *op. cit.* p. 294.

A witch was found, in 1545, in possession of an ointment composed of stupefying drugs. André Laguna, physician to Pope Julius III., used it to anoint a woman who was attacked with frenzy and restlessness. She slept for thirty-six hours, and when they succeeded in waking her, complained that they had taken her from the arms of a handsome young man.—Llorente, *Hist. de L'Inq.*, t. iii. p. 428.

This hallucination may be compared with those experienced by women

they precede the development of insanity, so that they may be considered as causes ; but in a great number of cases, appear

devoted to the worship of the mother of the gods, who heard continually the sound of flutes and tambourines, saw the merry dances of fauns and satyrs, and felt inexpressible pleasures.—*Eusèbe Salverte*, p. 295.

The aspirants to initiation, and those who came to demand omens of the gods, in dreams, partook, after a prescribed fast, of food expressly prepared for them ; and above all, of mysterious beverages, such as the waters of Lethe, and the waters of Mnemosyne, in the grotto of Trophonius, or the Cécéion, in the Eleusinian mysteries.

Of the substances intended to produce the most important effects in occult ceremonies, the soporific were the simplest and the most common. Plutarch has preserved a description of the mysteries of Trophonius, written by a man who had passed two days and two nights in the grotto. They appear more like the dreams of a man intoxicated by a powerful narcotic, than any real scenes. Timarchus, the name of the initiated, experienced a violent headache when the apparitions commenced, or, what is the same thing, when the beverage began to affect his senses ; and when the apparitions vanished, that is, when he awoke from his delirious sleep, the same pain occurred.

Timarchus died in three months after. Doubtless the priests used very powerful drugs.—Plutarch, *De Dæmonio Socratis*.

Varron, quoted by St. Augustin, says that the Italian sorceresses enticed the too confiding travellers to follow them, and made them eat of a cheese containing a drug, which changed them into beasts of burden. They then loaded them with their baggage, and, at the end of the journey, changed them again into their natural forms. Under these figurative expressions, copied from Varron, who surely quoted his own experience, it is evident that the mind of the traveller was so disturbed by the drug he had taken, that he blindly submitted to its singular influence until the magicians put an end to it by administering an antidote.—St. Augustin, *De civitate Dei*, lib. xviii. cap. xvii., xviii. See *La Traduction de M. Moreau*, edition Charpentier, 1843.

We will not refer to the enchantments of Circe, their authenticity not being established ; but there is no doubt that, in that far distant period, the properties of certain poisonous plants were understood. A. Laguna, in his commentaries on Dioscorides, mentions a kind of solanum, the root of which, taken in wine, a drachm to a dose, fills the imagination with the most delicious illusions.—*Dioscorides*, lib. 76, cap. iv. ; cité par Llorente, *Hist. de L'Inq.*, p. 457.

In collating the various opinions on the Népenthes of Homer, M. Virey discovers it in the hyoseyamus datura of Forskal, which is used throughout Egypt and the East in an analogous manner ; and this writer points out several substances capable of producing effects no less wonderful.—Virey, *Bulletin de Pharmacie*, t. v. Feb. 1813, pp. 49, 50.

Pliny says that the “ potomanthes, or thalasséglé, grows on the banks of the

during the mental malady, when they are but an effect, a symptom, a result. Here, several questions present themselves: Does hallucination depend on organic derangement brought on by disease? Is it united to the psycho-cerebral excitation which has caused insanity—in a word, is it physical or moral? The distinction is often very difficult; nevertheless, the nature of the hallucination, and its direct connection with the cause of the insanity, is authority for believing that it is often owing to moral excitement. With these reservations, we think that the action of mental diseases, although not sufficiently understood, should none the less be classed amongst physical causes.

In treating of hallucinations as combined with insanity, we have shown that they are very common; so also are illusions in monomania, stupidity, and mania. We have equally observed them in puerperal mania, dementia, and even general paralysis with dementia. We conclude, from analogy, that they may possibly exist in some degrees of imbecility. For farther information, we refer to the different chapters on alienation.

Those hallucinations which show themselves with nervous diseases other than madness, are classed under the fourth section—such as catalepsy, epilepsy, hysteria, hypochondria, and frenzy.* To this section belong certain nervous conditions which, without being completely morbid, have more than one root in pathology; such are nightmare and ecstasy. We will here repeat the remark made in the preceding chapter; it is not always easy to separate the two influences (moral and physical); for example, ecstasy is very often due to the first of these causes, and hypochondria, as has been proved by M. Dubois of Amiens, in his work, submits equally to its action. We must not, however, attach more importance to classifications than they merit; they are artificial assistants to the mind, and incessantly present exceptions to the rule. In collecting facts of hallucinations as developed in nervous diseases (madness excepted) into a single group, we know very well that many of these states were determined by moral causes; but our object was to make a single section of

Indus, and the *gelatophellis* near Bactria. Infusions of these two plants, made into a drink, cause delirium; the one causes extraordinary visions, the other excites continual laughter.”

* Sandras, *Traité pratique des maladies nerveuses*, 1851, p. 360.

these maladies, and to exhibit their morbid influence on the production of hallucinations. As to the developments which comprise the subject of this fourth division, they will be found sufficiently illustrated elsewhere.

The *fifth and last section* comprehends hallucinations which occur in inflammatory, acute, and chronic diseases, and in several other affections. *Acute delirium*, to which subject we invited attention in a paper read to the Royal Academy of Medicine, has appeared to us to establish a natural transition between the preceding divisions, and this one, by reason of its double element, nervous and inflammatory.* The febrile state is that which presents the most hallucinations. They are equally noticed in some congestions and inflammation of the organs. They are not unusual in typhoid and intermittent fevers. Some authors have related remarkable instances of their occurrence in the gout. Certain dispositions of the body, such as the last stages of hectic diseases, abstinence, and convalescence, syncope, and prolonged watching, are all favorable to their production. Becker relates that thirty-two shipwrecked mariners, after a lengthened watch, believed that they saw sloops, and fishermen drying their nets, with Moors and Dutchmen of their acquaintance, whose clothing they perfectly distinguished.† Finally, they have been observed in some constitutions subject to peculiar atmospheric influence.

We have endeavored, to the best of our power, to explain the causes of hallucinations. We do not flatter ourselves with having brought them all into notice; but we believe that our work will provide useful materials for the etiology of this affection. It now remains to draw up a succinct summary.

RECAPITULATION.—The etiology of hallucinations and illusions has never been the subject of a special work, because all authors have looked upon them as an adjunct of madness.

Former hallucinations, those compatible with reason—isolated hallucinations, and those which are united with diseases, may furnish useful instructions on their etiology.

Hallucinations appearing with mental diseases, their division

* Brierre de Boismont, Du Délire aigu observé dans les établissements d'aliénés. Ouvrage couronné par l'Institut de France, 1845, 4to.

† Le Monde Enchanté, t. iv. pp. 55, 56.

into moral and physical causes may also apply to them. The mode in which hallucinations are developed in epidemic illusions evidently applies to moral influence.

Education, credulity, the dominant ideas of the epoch, and different states of society, should be the objects of special study in the research for causes.

Amongst the moral causes which have exercised a great influence on hallucinations, may be placed the belief in the power and co-operation of spirits, demons, sorcery, magic, lycantrophy, visions of souls in punishment asking for prayers, of spirits who make revelations, announce an approaching death, return to fulfil a compact, vampirism, ecstasies, etc.

All passions, fixed ideas, and great preoccupation, may be a source of hallucinations. Remorse must especially be noted.

A great number of hallucinations are occasioned by physical causes.

The principal physical causes which influence the development of hallucinations may be classed under five heads :—

To the first belong inheritance, the sexes, the times, temperament, professions, physiological causes, seasons, climate, and places.

The second comprehends mechanical causes, fermented liquors, alcoholic beverages, certain gaseous and narcotic substances; poisons, such as opium, haschisch, datura stramonium, belladonna, and several others.

The third head embraces hallucinations attendant on mental alienations; whether preceding them, occurring during their course, or succeeding them.

Under the fourth head may be ranked hallucinations which show themselves with catalepsy, hysteria, hypochondria, rage, nightmare, sleep, and ecstasy. These different states present distinctions; thus, sleep, a physiological phenomenon, is only placed in the catalogue on account of nightmare, and because the hallucinations observable in it are often the commencement of disease, or at least of an abnormal disposition. Ecstasy, we have only brought into the group on account of the pathological state which it may determine; but we have elsewhere observed that the hallucinations which it occasions are often due to moral causes.

Finally, around the fifth and last head, are grouped halluci-

nations remarked in acute, chronic, and other diseases. In this section, we have placed those occurring in acute delirium, the diseases of the brain, fever, congestions, inflammations of the organs, typhoid and intermittent fevers, gout, pellagra, chlorosis, the last stage of chronic diseases, abstinence, syncope, convalescence, and some constitutions under atmospheric influence.

It is probable that hallucinations have been seen in other forms of disease; but in order to appreciate their mode of action, it is sufficient for us to notice those in which they are most frequently exhibited.

CHAPTER XV.

ON HALLUCINATIONS CONSIDERED IN A PSYCHOLOGICAL, HISTORICAL, AND RELIGIOUS POINT OF VIEW.

DIFFERENCE of the psychology of hallucinations, as dependent on soundness of mind or insanity—Incitements to madness—Introduction of physiology into history—The philosophy of history contrary to this doctrine—Development of sensorial impressions in the brain; the change which they undergo—Hallucinations differ according to the character of individuals—A few words on the nature and seat of hallucinations—Influence of the nervous and sanguine systems—Of the nature of ideas—Division of ideas into spiritual and sensual—The second alone furnish materials for hallucinations—Influence of attention, comparison, imagination, memory, and association, on the mechanism of hallucination—Corporeity of spiritual ideas caused by the abuse of abstraction—Apparitions of Cassius, Brutus, and Julian—Hallucinations do not alone borrow their materials from actual ideas; they are also reminiscences of old and erroneous impressions—The origin of false ideas may be found in a forgetfulness of the knowledge of God and of self—In many cases, hallucination is almost a normal state, which explains why so many celebrated men have been attacked by it, without becoming insane—Historical hallucinations show themselves first in persons collectively; secondly individually—Examples of Loyola, Luther, Joan of Arc, and G. Fox—Each of these characters may be looked on as the personification of an epoch, a useful idea—Their hallucinations do not, in general, offer any analogy to those of the present time, which are more or less combined with madness—In every celebrated man there is a spiritual character (history), and a mortal character (biography)—Many hallucinations are those of the age, not of the individual—A line of division ought to be established between the apparitions of Holy Writ and the hallucinations of profane history, and even those of many Christians—*Recapitulation.*

A PRELIMINARY study has initiated us into a knowledge of the moral and physical, social and individual causes, which concur in favoring the development of hallucinations; but it is necessary to penetrate deeper into the nature of this phenomenon; to analyze, as much as possible, its mode of formation, and its constituent elements, and to indicate its general and particular characteristics; such will be the object of this secondary study, which we will call *psychological.*

The contest which we have maintained to establish the co-existence of hallucinations with reason, will meet with stronger and more obstinate opposition on this new ground. In fact, the explanation of this phenomenon must necessarily offer very distinct differences, according to whether it is viewed in the light of madness or of sound reason. In the first case, hallucinations will be the consequence of deranged health; in the second, it will be a physiological state, resulting from a higher degree of attention and enthusiasm; the auxiliary, and not the provocative of the idea.

In order that the suit now brought before science may be properly judged, we should first point out the reasons advanced by our adversaries, and afterwards develop our principles and the facts on which they rest; by this method, the whole matter will be under observation, and judgment can be pronounced when the case has been heard.

The celebrated M. Lélut, who may justly be considered as head of the school which has introduced physiology into history, has explained his doctrine in the following words: "Let us look at Socrates, who not only imagines that he receives influences and divine inspirations, but who believes that, by virtue of this privilege, he possesses a similar influence over his friends and disciples, and almost over strangers, even when at a distance from them, and to whom, in the exercise of this faculty, stone-walls offer no impediment. One cannot, in fact, see or hear anything more extravagant or more characteristic of insanity; and hallucinists, who, to my knowledge, pretend to impart or to receive physical influences from a distance by aid of magnetism and free-masonry, express themselves in like manner with Socrates, and are not, in this view, greater madmen than he was. In modern times, the insanity of Tasso, Pascal, Rousseau, Swammerdam, Vanhelmont, and Swedenborg, are now almost universally acknowledged by men who blended the study of morbid psychology with that of history and philosophy."*

Leuret, in his *Fragmens Psychologiques*, and M. Calmeil, in

* Lélut, *Du Démon de Socrate*, specimen of the application of psychological science to that of history, enlarged from *Mémoires sur les Hallucinations et la Folie*, 1836, p. 121.

his work,* have upheld the same doctrine, which is likewise that of M. Baillarger.

M. Al. Maury, who has supported the opinions of M. Lélut, by his deep researches and vast erudition, also observes that notice must be taken of the effect which the temperament and health of individuals has on civil society.

According to this scholar, events are almost always accomplished by isolated or single wills and individual acts, and consequently, historical facts may often fall under the empire of physiological laws.†

The philosophy of history is entirely at variance with this proposition. It shows, in fact, that individuals never lead their epoch; the proof of which is, that if the ideas which they defend have not attained maturity, or if they precede their age, the originators almost always perish on the scaffold, in torture, in misery, or in obscurity; they are fortunate if they are not stigmatized with the ban of madness. As to those favorites of fortune and renown, who are happy enough to live at the right time, success attends them so long as they respond to the general need; but if, dazzled by their triumphs, they attempt to substitute their own wills for those of others, and turn the current of ideas to their own profit, they are almost invariably precipitated from the exalted station in which circumstances have placed them. Man, notwithstanding his pride, is but an instrument in the hands of Providence, and Bossuet has well said: "Man moves, but it is God who leads him."

Amongst other objections which have been addressed to me, it has been said: "You have not decided whether hallucination is or is not a disease. A phenomenon either is or is not normal. There is in hallucination something more than a mental error, there is a fact."

*De la Folie, considérée sur le point de vue pathologique, philosophique, historique, et judiciaire, 2 vols. Paris, 1845.

†Al. Maury, De l'hallucination envisagée au point de vue philosophique et historique, ou Examen critique de l'opinion émise par M. Brierre de Boismont touchant les caractères auxquelles on doit reconnaître l'hallucination chez certains personnages célèbres de l'histoire.—*Annal. Méd. Psych.* t. v. p. 317, 1845.

Calmeil, De la Folie considérée sur le point de vue pathologique, philosophique, historique, et judiciaire, anal. par Al. Maury.—*Annal. Méd. Psych.* t. vii. p. 110, 1846.

To these critics I reply, that they are mistaken in asserting that I have declined the question of how far this phenomenon is influenced by the state of health. This is evident by the division I have made of hallucinations into physiological and morbid. My opinion agrees with those of the able physicians whom I have quoted, that it is distinguished by the following characteristics, viz. : when the hallucination is recognized by the person affected as an error, when it exercises no evil influence on the conduct, and is only the effect of a rational idea, it cannot be considered as the act of a madman ; but when it incites to murder, to suicide, to the performance of a culpable or ridiculous action, contrary to the eternal laws of good sense, it is evidently morbid.

The question of limit presents insurmountable difficulties. Who can say : "There reason ends and madness begins ?" What naturalist is prepared to lay down the line of demarcation between the last link of the animal and the first of the vegetable kingdom ? So it is with hallucinations. Let what we have said on reveries and dreams be remembered ; also, what Meister has said on the intermediate state between sleeping and waking, and it will be seen that there are normal or almost normal hallucinations, as well as insane ones ; but there is a period when it becomes almost impossible to separate them, although experience may distinguish the differences. Without doubt, there may be hallucination in a fact ; but the mirage, the square tower which appears round, the stick which, when plunged into water appears broken, are also facts, and yet would any one dare to call those who see and believe in these phenomena, madmen ?

Another observation need only be mentioned to be appreciated. Some say it is not surprising that the insane and monomaniacs perform great acts ; they recognize no obstacles ; they have neither doubt nor uncertainty ; and follow unresistingly the realization of their thoughts, whilst men in their senses weigh all the difficulties of their position, and trust nothing to chance. In this view, Alexander, Christopher Columbus, and a host of others would be madmen. All the heroic traits with which history abounds, all those sublime actions which electrify us, all those sacrifices which move us to tears, would be but acts of folly, for there was no cold calculation in them ; they were the result of enthusiasm, honor, and impulse. Assuredly, prudence often decides on human actions ; but are not the highest of these ac-

tions frequently owing to extreme exaltation of mind, to an irresistible and unpremeditated transport?

The question ably sustained by the two writers whom we have named, is, after all, but the reproduction, under another form, of the old medical doctrine of prepotence (*prepotenza*) of the organs, a doctrine which has latterly been renewed by ingenious researches on the subject of hereditary qualities.

Before we touched on this subject, many eminent writers had shown, how completely this systematical idea was opposed to facts and history; and, to give but one example, several illustrious recluses of Port Royal enjoyed the finest health, whilst they at the same time professed doctrines exactly similar to those of the immortal author of the *Pensées*. The supremacy of mind over matter has been noticed in a number of cases. A renowned Asiatic conqueror was informed, in his dying hour, that his army was on the point of being vanquished; he gave orders to be placed in his palanquin, with the curtains hermetically closed, to be borne to the most exposed parts of the field, and his death not revealed until the enemy was vanquished. At sight of the imperial palanquin, the courage of the soldiers revived; the enemy was defeated, and fled; but on opening the curtains of the palanquin, it was discovered that the emperor had ceased to exist for several hours. Sir Thomas More, weakened by illness, and a mark for moral persecution of every kind, laid his head courageously on the block in witness to his religious faith. Molière, so great in mind, so profound in observation, was sickly and melancholy, yet no dramatist will ever equal the richness, truth, and boldness of the comic sallies in his immortal works. Does Scarron, twisted by rheumatism into the form of a Z, exhibit in his works any trace of his physical state? Fetter not then the mind—that active agent which rather governs our organization than is governed by it—by the humiliating yoke of organs and their morbid conditions. Finally, has not the illustrious Pascal himself, whose sufferings may be considered the moving spring of his actions, given the most convincing proof of the superiority of mind over the organs, in the following fact mentioned by M. Lélut: “This great man had a severe toothache, the commencement of the second stage of those infirmities, which were destined soon to bear him to the grave. His friend and admirer, the Duke of Roannez, left him one night suffering greatly from

that neuralgic affection; on the following day, finding him cured, he inquired how it had been effected. Pascal told him, without appearing to attach any importance to it, and, as though he had used an ordinary remedy, that he had solved the problems of the cycloid curve or wheel, and that, during his labor, the pain had disappeared." Without recurring to such elevated examples, there are few who have not witnessed a complete cessation of suffering under the influence of study, distraction, and conversation. We see daily, far removed from the eyes of the world, virtuous minds exhibiting the struggle of mind with suffering, whilst the former remains uninjured. Those who have watched the last hours of real Christians cannot forget their elevation of thought and serenity of soul. Indeed, the weakest bodies frequently possess the most unconquerable minds.

We have never attempted to deny the action which a sickly condition of the organs exerts over the will; and, on this subject, we think with M. Cérise, that they may be influenced by a fit of the spleen, or a disordered stomach. Does it follow that these two circumstances should interpose, like superior elements in the philosophy of history? "I should imagine," says the author quoted, "that care would be taken to describe the influence of the character, or, in other words, the temperament of certain men on their actions in the aggregate; but that has been done by the greater number of historians and biographers, and I do not think that the least scientific revolution remains to be made, in that respect, which will benefit the philosophy of history. It is for the science of the harmony of physics and moral law to furnish the elements of a deeper appreciation, and it is this science which should be enlarged and perfected. To enter into a detailed account of individual infirmities, in order to throw light upon the course of human affairs, the rise and fall of nations, and to hail, under this pretext, *the introduction of physiology* (under the name of pathology) *into history*, would be to mutilate that great and noble study, and lower it from the eminence, on which it has ever stood, to a most degraded position.*

The action attributed to disease on the determinations of the will has been made, by M. Carrière, the subject of the follow-

* *Analysée par M. S. Cérise (Annal. Méd. Psych.), t. vi. 1846. De la première édition de cet ouvrage.*

ing reflections: "Let a man depart ever so little from the common road, he will be called diseased; let him have a rich imagination, which strives to bring before his mental vision the scenes of an unknown world, he will be called visionary and mad. Nothing will be perfect but vulgarity, nor any one be considered in health but vulgar men.

"Such a conclusion as this will, before long, be mistrusted by sound medical sense, and will soon be rejected."*

Thus, to attempt to make doctrines, belief, and convictions, depend on the sickly state of the body, is to advance a proposition which may be true of the character and disposition, but is entirely false as it relates to the phenomena of consciousness which passes in the mind. Psychological facts do not act like those of physiology; but, like them, they have their own laws. If they are mysteriously united by certain points of affinity, they differ completely in their nature; the one being impalpable, the other tangible.

The decided influence, then, of a morbid organic state in the production of hallucinations is, in substance, the doctrine of those who desire the introduction of physiology into history; whilst, on the contrary, the integrity of reason in the hallucinations of many celebrated characters, the secondary influence of the organs in limited cases, is our philosophical point of view; and to the elucidation of which we consecrate the following pages.

In the chapter of hallucinations as compatible with reason, we collected cases suitable to form a foundation for this part of our work; it now remains for us to interpret their signification, and describe their results.

Sensorial impressions are incessantly reaching the brain through the nerves, which act as conductors; they there accumulate in numbers, surpassing all possible calculation. At the moment when these sensations touch the organ, and cause perception, a change occurs in their nature; they are absorbed by the cerebral substance, and appear to lose their sensible signs. The mind may evoke them from the first moment of their appearance until the latest period of life, and reproduce them

* Lélut, de l'Amulette de Pascal, analy. par M. E. Carrière. Gazette Médicale, 1847, p. 269.

with the greatest fidelity, by means of phonetic and graphic signs; but the eye will not perceive them with those brilliant colors and lively characters which they at first exhibited.

There are, however, exceptions to this rule. Some men have the capacity of extracting animated sensations from the brain, and of seeing things as if they were really before them. Several physiological or pathological conditions, reveries, dreams, concentrations of thought, prolonged meditations, the intermediate time between waking and sleeping, fever, or insanity, may revivify sensations, and give to them the force of reality.

The silent transformation of sensations was too essential for us not to press a consideration of the subject. We will now commence the psychological study of the causes, which at times may give to sensations the appearance of reality.

If the principal fact, the production of the image of the sensible sign, be everywhere the same, its mode must necessarily vary in individuals, and according to circumstances. We cannot consider as identical, the hallucinations of the madman and the child, the dreamer, the poet, the thinker, the man powerfully preoccupied or engrossed, he who recognizes their falsity, and does not allow them to influence his conduct, or he who yields to them as to the prevalent belief of the age, as the action of certain substances, etc. etc. No man who believes in that religion which has performed such wonders, rendered such important services,* given birth to so many prodigies, and which is daily a thousand times more useful than all the united efforts of philanthropy, but will reject the opinion that prophets, apostles, and saints were hallucinated madmen. There is no philosopher or partisan of those beautiful doctrines, often marked, it is true, with error, but which have no less proved of what the human intellect is capable, who consents to rank the greatest minds of antiquity with mad hallucinists.

The material part of an idea, its image, is very early manifested in man. It is a fact that many children, perhaps all, have the faculty of imagining phantoms in the dark. With some this power is simply passive, but others have the will, or semi-will to call up or excite these singular effects. "A child whom

* *Revue des Deux Mondes*. Du Mouvement Catholique, par M. Louandre, Nov. et Dec. 1843.

I questioned on the subject," says one writer, "replied: 'I can tell them to come, and they come; but they come sometimes when I do not call them.'"

When imagination, sparkling with youth, lavishes its treasures, visions in the shape of chimeras and golden dreams take possession of the mind; whole hours are devoted to fanciful projects; but, whatever may be their fascination, a simple effort of reason suffices to sweep away all this vapory phantasmagoria, like clouds or columns of smoke dispersed by the wind. From the heights of our fanciful transformations, from being rich, powerful, authors, or kings, we once again become "Gros Jean." Doubtless, a powerful moral or physical emotion may transform these undecided forms into hallucinations; but it is no less certain that we are always masters of ourselves when we can dismiss them at will.

One fact is decided by a research into psychological phenomena, which is painful to contemplate, namely, that delirious conceptions are forever flitting around man, similar to those insects that are seen whirling around by thousands on a fine summer evening. Dim, confused, and unimportant whilst reason is on the watch, they are the constituent elements of those castles in the air to which we all pay tribute. In dreams their power increases, and their physiognomy is more decided; then it is, says Conolly, that they show themselves to us in the shape of landscapes, seas, rivers, and countries. Now they arise as vast cities, impenetrable forests, objects infinitely varied, fantastic costumes, and grotesque architecture; now they are persons of different classes, variously occupied; figures grotesque, deformed, or threatening; the beginning, middle, or end of thoughts; voices which whisper and reveal all that is hidden in the depths of the heart; in a word, the pictured forms of those thousand combinations which compose thought.

In the midst of these dreams, wild and delirious ideas may be seen inundating the brain through all its senses, and sometimes even with a consciousness of the fact. In fever, this series of imperfect ideas, which buzzed around harmlessly whilst reason was sound, occupy its place, drive away those which belong to attention and comparison, and reign there as sovereigns. We insist on this psychological fact, which appears to us a power-

ful argument in favor of the predominance of moral over physical causes in the production of mental diseases.

Men who are powerfully preoccupied with one idea, may, by a prolonged concentration of it, see, by their mental eyes, that idea materialized. In proportion as the excitement diminishes, the thoughts return to their natural course. The image has been the culminating point of their meditation. They believe that they have seen, perhaps they *have* seen, that which was the object of their interests; nothing unusual, nothing abnormal, has marked this phenomenon, and what dissipates all their doubt is, that the resolves and actions which are the consequences of this exclusive thought, which has, as it were, engrossed their whole being, will prove perfect in their results, and attest the power of the most noble faculties of the mind.

Thus we believe that hallucination exists in a multitude of different cases. If it constitutes the phenomenon of an over-excitement of the brain, it is far from being a constant symptom of derangement. In a great portion of mankind it is almost a normal condition; but these considerations, howsoever interesting, can give us but a very confused and inaccurate idea of it. We must endeavor to sound its depths, develop its secrets, and, above all, seek to discover what has been its real influence on so many illustrious men, who have been in consequence the subjects of bitter censure.

We have never attempted to separate mind from matter, although these two substances are entirely distinct, and the influence of the one appears to us very superior to that of the other. That they are bound together by a mysterious link is undeniable, but facts in the domain of psychology have a mode of being completely different from those in the physical domain. We, therefore, willingly allow that hallucinations are of a nervous nature, and have their seat in the brain; remarking only on the possibility that other parts, especially the ganglionic system, concur in the production of certain impressions; but in order that they may adopt the form of an idea, they must be submitted to the action of the nervous centre; there is no intellectual operation without its concurrence.

In speaking of the secondary causes of hallucinations, we have described, in the medical portion of the work, the influence of nervous and sanguine elements in the production of halluci-

nations, without being always cognizant of their mode of action, that being the material limit to which we cannot attain.

The uneasiness caused by sleeplessness, doubtless contributes to augment the state of erythismus, favorable to hallucinations; and this is a very common phenomenon. The dread of darkness still more augments this disposition. In this case, it is really an excess of sensibility; but the conditions appear to us different when the diseased person is going to sleep, or when he is on the point of awaking. In the first case, there exists fatigue produced by the exertions of the day; in the second, the repose consequent on sleep, or at least a different state from waking. The mode of circulation and the nervous condition, cannot be the same in these three cases. The production of hallucinations would then have much analogy with the delirium produced by cerebral inflammation and abstinence; with convulsions, caused by congestion of the blood, and also by a great loss of blood; that is to say, that the same phenomenon may be produced under exactly opposite organic circumstances. As to hallucinations which occur by day, they are also influenced by a greater activity in the circulation of the blood, and of the nervous system, owing to the concentration of the mind on one fixed idea; but, again, these causes are secondary; something more is needed to produce hallucinations.

In order fully to understand hallucinations in a psychological point of view, let us pause a few moments to consider the nature of the ideas which we have studied, in the chapter on causes, and on civil, social, and individual influences. They may be referred to two sources; those based on the senses (sensual ideas, secondary), and those which have their origin in the mind and in God (spiritual ideas, primary).

The part which the senses are called upon to act should be exactly understood; their function is to transmit to the brain the image of external objects; to give it notice of their presence by a particular movement; but they do not impart to it the idea. Thus, a man who cannot read, sees written characters, his eye distinguishes, but his mind does not comprehend them.

“Idea,” says M. l’Abbé Forrichon, “is the notion, which passes from one individual to another, from generation to generation; whereas the image is only communicated by the object. The idea is understood, the image is pictured. The idea rests

in the thought, the impression on the senses. Thus, even in taking sensations for the point of comparison, it cannot be rigorously said, *Nihil est in intellectu, quod non prius fuerit in sensu*.

“Ideas, furnished by the senses, are the first which are manifested in the order of evolution; this does not, in any respect, mean that they pre-exist mental ideas; however, the epithet secondary, which we have applied to them, sufficiently points out our meaning. It could not be otherwise, without our being other than we are, and occupying a different rank in creation; such are the ideas of a child. But the vividness of sensations at this age, their rapidity, number, and mobility, would naturally predispose it to intellectual disorders, which is just what has been observed. If the impression which it receives of a body in contact with the senses be too powerful, or the organ too weak to sustain the emotion, the result will be trouble and confusion instead of a distinct perception of sensible attributes. Thus too bright a light produces darkness. In order that the impression be clear and the notion correct, it is necessary that the object impressed and the sensitive organ preserve between themselves suitable correspondences, which continue the condition of a normal sensation.

The brain, which may be considered an immense reservoir, in which are deposited the millions of images brought by the senses, enjoys the faculty, by aid of certain conventional signs, of reflecting them on the instant, or reproducing them at a greater or less subsequent period, in the absence of the external stimulus; in the same way that a man feels pain in an amputated limb. This faculty is brought into play by attention, comparison, imagination, memory, and association. By virtue of one of these influences, the mind may evoke events and scenes which have just happened or which occurred long since; it can also select, from actual impressions, those which are most pleasing, in order to form new combinations, which represent imaginary scenes and events. These operations become more easy in proportion as the reveries are indulged in.

For a certain time, the mind can accept these pictures as realities, but, on the least recall of attention, the vision vanishes, and this change is owing to reason, which compares these fanciful creations with the actual condition of the external world.

Association of ideas, which Browne calls *simple suggestion*, bears so pertinent a part in intellectual operations, that it is important to consider its most striking traits. Abercrombie divides it into three sections; philosophic or natural association, local or accidental association, and arbitrary or fictitious association. The first takes place when anything on which the attention is fixed is found, by an operation of the mind, to be associated with a foreseen fact to which it connects itself, or to a subject on which it is destined to throw light; the second is only formed by fortuitous connection; thus an accident occurring to a certain person, or in a certain place, is only recalled at the sight of the person or place. This principle of association may be very advantageously applied as a moral remedy, in many distressing maladies.

Dr. Rush has mentioned a circumstance in his work, which, without bearing directly on our subject, is very interesting on more than one account.

CASE CXLVI. "When I was at school," says Dr. Rush, "in Cecil County, Maryland, I often went, on holidays, with my companions, to visit an eagle's nest, which was placed on the summit of a dead tree. The daughter of the farmer in whose field the tree grew, and with whom I became acquainted, married and settled forty years ago. From time to time, we met and talked of our childhood's play, of the country pleasures of that period, and amongst other things, of the eagle's nest.

"Some years since, I was called in to attend this woman, who was in the last stage of typhoid fever. On my arrival, I attracted her eye, and said to her, in a pleasant and cheerful voice: 'The eagle's nest.' She seized my hand, could not pronounce a word, but her countenance expressed powerful emotion. From that moment, she began to mend. She is now well, and never fails, when we meet, to salute me with the words: 'The eagle's nest.'"*

The third and last kind of association, called arbitrary or fictitious, is generally produced by a voluntary effort of the mind; the facts have no other connection than those which arise from this effort; for example, a piece of paper put into a snuff-

* Benjamin Rush, *Medical Inquiries and Observations on the Diseases of the Mind*, 5th ed. Philadelphia, 1835. *Vide* Abercrombie, *op. cit.*

box, as a reminder of something to be recollected. There is a variety of this third species which is produced without the least cause being apparent. Circumstances entirely forgotten suddenly start up, we know not how, and cause infinite combinations.

We have seen that there are two sources of ideas in man; those which proceed from objects which strike the senses, and those which are termed general, such as the ideas of existence, quality, causality, connection or analogy, time, order, law, good, equity, &c. These are the attributes of mind, as sensible qualities are those of the body, &c.

This division of ideas—borrowed from the spiritualists, of whom we are proud to be a disciple, which yet does not prevent our placing a proper value on the uses of the organs—is very important in the subject which occupies us; for persuaded, as we are, that primitive ideas cannot be impaired, and that their essence, their type, experiences no touch of insanity, we think, on the contrary, that sensual ideas—the most numerous, it is true—contain the exclusive materials of derangement of mind; and if a superficial observation of facts would seem to show that the first are sometimes drawn into the fatal circle, a more attentive examination proves that only the sensible form, which the imperfection of our nature obliges us to give to immaterial things, is affected.

We can form no conception of spiritual things without endowing them with a face and a form. We comprehend, it is true, that this mode is defective, even false; that these things have a mode of being which does not fall within the range of the senses; it is one of those primary truths which has only to be stated to be believed; but our finite nature, encompassed by matter, to which it is bound by innumerable ties, falls back incessantly into the same errors. As it receives its first apprenticeship from the senses, and its primitive ideas are only developed by language, education, and tradition; constantly obliged to abstract itself; being, in the greater number of cases, only struck with the material origin of this operation, it only, by consequence, sees, in its abstractions, the qualities of the bodies to which it naturally connects itself. Thus, in saying that a stick is white, long, and pointed, each of these qualities is joined to the image of the stick; in like manner, when we

affirm a man to be good, amiable, and just, these divers attributes associate themselves with the human figure. Such is the case, we believe, in the spiritual world ; we attach a certain form to ideas which emanate from it, and their attributes become materialized in our brain. A closer examination proves that this process of mind is purely artificial, and that sensible signs attached to spiritual ideas do not develop them more clearly to our senses. Besides, independence of mind is as distinct and as entire beneath illusory sensations, as in those which are regulated and conformed to the external world. "In fact," says M. l'Abbé Forrichon, "the diseased person who thinks he sees serpents, acts exactly as we should do under the reality. But although he may hold incoherent discourses, these discourses must not be confounded with his sensations, and considered as the work of the brain which produces the latter, because the consequences drawn therefrom argue another origin, and prove that they are not, like his sensations, a physiological production of the encephalon. It is probably not the brain which alarms itself with its own strange creations ; its pathological state is only a certain mode of being as indifferent to itself as any other condition would be, in relation to matter."*

It would be much more astonishing if the sick man, with sensations so different from those which men in health around him experience, should receive the same impressions with them ; then, indeed, reason would be perverted and extravagant. Let us beware of concluding that because the brain may occasion the delirium, it is therefore the brain that thinks and reasons ; as well might we say that the eye expatiates on colors, because it makes us distinguish them with more or less of truth.

This being decided, it now remains to inquire how impressions derived from the senses may be reproduced, without their concurrence, with all the characters of reality. It is, in fact, evident that hallucinations, in psychological language, cannot be considered as an error of the senses, since nothing strikes them from without. Doubtless they are formed in blindness and in sleep, of images placed in the brain, formerly brought there by the senses, and which appear to be outwardly manifested,

* M. l'Abbé Forrichon, *Le Materialism et la Phrenologie combattues dans leurs fondemens*, pp. 240, 243, Paris, 1840.

under influences which must be appreciated. It would appear that the emotion formed within from external causes, is executed in an inverse sense. Malebranche says that the nervous fibres may be affected in two ways; either by the portion that is without the brain, or by that within the brain. If these little fibres are moved within the brain by some cause, the mind recognizes something external. Charles Bonnet, and other logicians, after having laid down as a principle that the latter part of every sensation is connected with a special and actual molecular state of the brain, repeats, that the same sensation should be reproduced each time that the same material combination is reproduced in the encephalic mass. Such is also the explanation given by Meyer, professor at the University of Halle, in his *Essay on Apparitions*.*

When external and internal sensations reach the brain in a normal state, we are unconscious of their arrival; but if our attention be strongly excited, the material form, the sensible sign may immediately show itself, which leaves no doubt of their presence in the organ. Thus, when we have an intense desire to represent an object, we close our eyes, and it is probable that it will soon appear, confusedly it may be, but yet with sufficient distinctness for us to form an idea of it. A more powerful concentration of thought might allow of our seeing it in daylight, and with open eyes. The image, at first feeble, pale, and indistinct in outline, seems as though it would vanish every moment; but by degrees the outline strengthens, the colors become more vivid, and the perception of the object is complete. Finally, with a still higher degree of meditation, a more entire detachment from the external world, the image which has performed these different evolutions in the brain comes forth, and places itself in a material form before the eyes.

These psychological facts are almost always noticed in individuals devoted to works requiring deep meditation; they are, above all, very common with novelists and poets, who, in their transitions from the real to the ideal world, are often led to take the conceptions of their minds and the products of their imaginations for realities.

* *Essay on Apparitions*. Attributed to M. Meyer, Professor at the University of Halle, A. D. 1748.

In proportion as their creations are renewed and repeated in the brain, they acquire a degree of vivacity which ends by overpowering all external sensations; and as clearness is the principal quality of a mental conception which makes us believe in the reality of the object represented, it is not surprising that men of deep thought, who concentrate their whole attention on one point, making it a focus of light, should be more exposed than others to similar illusions.

In like circumstances, the mind acquires a more or less powerful excitement in order to produce these illusions; but there are conditions in which they are produced every instant in a much more sensible manner; we would speak of reverie, of the intermediate state between sleeping and waking, and of dreams. It often happens, for example, in dreams, that when an object has been strongly impressed on the mind when awake, it reappears clearly and distinctly during sleep.

It has been asked why the causes of these illusions do not entirely destroy the normal action of the brain. Crichton had replied to this query before Gall wrote: "It is because sensorial impressions, the association of ideas, and the operations of the mind, not all having their seat in that portion of the brain which receives the morbid impression, must continue to exist normally; whence it results that the individual must think and act as a rational man, excepting on the subjects which relate to his illusion." We view the subject in a different manner from the English historian; but, as an historic record, we do not feel at liberty to suppress his explanation.

Prolonged meditation, a great preoccupation of mind, or a powerful or violent emotion may induce similar results.

Observation, in fact, proves, that persons on the point of perishing, have seen the detailed map of their whole lives unrolled before them, thus verifying the passage of Scripture: At the day of judgment, every act will be retraced in the twinkling of an eye. "The last minute of the combatant," says the Arabian proverb, "is the mirror of his life; all that is dear to him is then present to his thoughts."

After intense occupation, where all the faculties have been directed to one point, material forms may remain visible for a length of time, although the subject ceases to engage the mind.

The celebrated artist, Sir Joshua Reynolds, on quitting his study, where he had been many hours engaged in painting, took the street lamps for trees, and men and women for bushes agitated by the breeze.*

Theory of Attention.—In the psychological analysis of the faculties which exert a more or less marked influence on the production of hallucinations, we have placed *attention* in the foreground.

It is important, before proceeding farther, that we thoroughly explain the value of the theory to which this faculty serves as a foundation. Viewing it in relation to the intellectual and moral world, we do not believe in the omnipotence of the systems which reduce all to one law. The history of philosophy has proved, a thousand times, that if a certain number of facts are in perfect accordance with the new system, another certain number are in direct opposition to it. This, according to our view, is one of the consequences of our finite nature.

We are not, then, surprised that M. Baillarger has declared, in an interesting pamphlet, entitled *Hallucinations; their Causes, and the Diseases which they Characterize*, that the production of hallucinations is particularly favored by the involuntary exercise of memory and imagination, the suspension of external impressions, and the internal excitation of sensorial organs; or, in other terms, by the weakening, relaxation, and real slackening of attention.

It is evident that the cases cited by this medical observer support his opinion. We will remark that hallucinations produced by reveries, dreams, and the intermediate state between sleeping and waking, have another origin than those attributed by us to intense application of mind. It appears to us equally positive that the visions of the famous painter, Sir Joshua Reynolds, were caused by a fatigued brain.

This point settled, we will now show, by conclusive facts, that, in a great many cases, attention exerts a real influence on the state of hallucination, and perfectly explains the visions and apparitions of many renowned personages.

The power of reproducing hallucinations by an effort of the will has been described by numerous observers.

* Conolly, p. 119, *op. cit.*

On this subject, Jérôme Cardan thus expresses himself: "Video quæ volo, oculis, non vi mentis."*

One of the most curious cases of this nature is that of the painter mentioned in the early part of this work. He only needed to seek in his brain for the image of the model which he wished to see, than it was reproduced in the arm-chair, with all the vividness of life. Blake, the Seer, conversed tranquilly with the various dead who came to visit him, and described to the surprised witnesses their costume, physiognomy, and conversation. Talma, by the force of his will, metamorphosed the spectators of his immense talent into skeletons.

M. Michéa writes as follows: "A monomaniac of a cultivated and ardent mind instantaneously converted all the ideas which passed through his mind into false visual perceptions. He had only to imagine a thing or a person, when it immediately assumed a material form. One day," said M. Michéa, "we found him with eyes fixed, a smiling mouth, and in the act of clapping his hands in sign of applause. He did not hear us open the door of his room. To our question: 'What does this mean? What are you doing?' 'I am,' he replied, 'like the fool that Horace speaks of: I am seeing an imaginary play. I was wearied by my fireside; I am fond of the beauties of the opera, and have been playing to myself the ballet of *The Sylphide*; and when you touched me on the shoulder, I was applauding Taglioni, with whose graceful and noble dancing I had never before been so much charmed."†

A young man, said M. Baudry, was much engaged in projects of canal constructing. One day, after having deeply concentrated his attention on this subject, he marked on a map the line of a canal which was to pass through his country. Suddenly he saw a pamphlet, in a yellow covering, with this inscription: *Project for opening a Canal through the Plain of Sologna* (when proofs thus are read, it is evident what is passing in the mind); for some minutes, he read in it ideas which confirmed

* De Rerum varietate, Lugd. t. viii. de 43, p. 410. See also Maisonneuve (Récherches et Observations sur l'Epilepsie, p. 295). This author speaks of a young epileptic, who sometimes amused himself by wishing to see some grotesque object, and scarcely did his imagination form it than it was faithfully pictured to his eyes.

† Du délire des Sensations, p. 94. Paris, 1846.

his own; the fanciful pamphlet then disappeared, and he resumed his work.*

M. Moreau, of Tours, has given in the *Gazette des Hôpitaux*, the case of one of his patients who could instantaneously obtain hallucinations of sight; to effect which, he had only to incline his head a little forward. A very learned physician, who is a fresh example to us of the truth of the proverb: 'All is luck, or ill luck in this world,' relates that, being a prey to a nervous affection, which however left him the free exercise of his faculties, he became subject to occasional hallucinations of sight; but he perceived that they came when his mind dwelt on them. Curious to study this singular phenomenon, he several times daguerretyped, as it were, the elements of his thoughts. They exhibited themselves to him in all the colors of reality, and remained an indefinite time. Having remarked that the constant repetition of these hallucinations caused him real uneasiness, he threw them off by an energetic effort of resolution.

* Dr. M. M., whose intelligence and learning none can dispute, in referring to a communication on hallucinations, made known to the Medical Society of the twelfth arrondissement (at a meeting of the 6th February, 1847) that he could invoke hallucinations at will. At first the object was confused, like a cloud; by degrees it became more decided, and terminated in a very distinct apparition. In his lectures to his pupils, he could never so well describe the parts under observation as when, by a concentration of thought, he could give them the form of reality, and make them subjective, and his descriptions have much less lucidity when they are not thus naturally placed before him. He can easily dispel these colored impressions.

To these different facts we may add the hallucinations of ecstasies, of men who have concentrated their thoughts with great intenseness on one object; they are then evidently meditation perfected; and to suppose, as has been done, that in this case they succeed also the loss of attention, is certainly to be drawn into an error by a systematic idea. The opinion of Meister on the intermediate state between waking and sleep, establishes, however, a very important distinction, namely, that this state may be the occasion of deeds of the greatest conse-

* Baudry, *Essai sur les Hallucinations*, Thèse, Paris, 1833, p. 17.

quence. Let us add, that a great number of hallucinations take place as well in the day as during the night. After all, if the weakening of attention be favorable to hallucinations, this explanation cannot apply to all cases, and in particular to hallucinations compatible with reason.

Tension of mind may, in a sphere much less elevated, and exercised under certain conditions, such as darkness, the silence of night, and complete solitude, create fantastic figures, and give a frightful aspect to trifles. We have already called attention to this fact. In nervous and impressible persons, whom education has not preserved from fearful and superstitious ideas, the brain is assailed with painful conceptions, which occasion them a sentiment of fear, sometimes even of terror. If, in this state, the eye be fixed on indecisive forms, instantly the phantoms of their imagination assume a bodily shape, and are transformed into real apparitions, which strike them with terror. How often, in the flickering light of a fire nearly extinguished, have we seen affinities to well-known forms, the resemblance to which have become more perfect in proportion as we have concentrated attention upon them! There is no doubt that the apparitions of persons long deceased are owing to this disposition of mind. The great doctors of divinity have rejected the reality of these visions, which are thus explained by hallucinations.

St. Athanasius maintains that when souls are disincumbered of their tenement of clay, they have no more communication with mortals. St. Augustine has remarked that if the souls of the dead could visit their friends, he was convinced that his mother, who had followed him by land and by sea, would appear to tell him what she had learned in the other world, and to give him good counsel.

It is easy to believe that when the brain is in this condition, imagination exerts its influence. Hallucination adopts, in most individuals, the impress of their habitual ideas, and also rarely has for its object sensations entirely unknown to those who experience them. "Imagination," says Bernardin, "usually gives to them forms of which the person had already acquired a first idea, either by reading, tradition, or some other means. In some cases hallucinations are the exaggeration of the faculty which certain men possess of representing by thought images seen at an anterior period, or of clothing those images with new attributes.

How often, in fact, do we think we are hearing a melody which has impressed us agreeably!*

This opinion is upheld by M. Eusèbe Salverte. "Imagination," says he, "combines received impressions, but creates none. In the phantoms of sleep, and the delirium of waking, nothing is presented which has not been seen, or felt, or heard. Terror, sadness, inquietude, and preoccupation, easily produce that intermediate state between sleeping and waking, in which dreams become real visions. Cassius Parmensis, proscribed by the triumvirs, fell asleep, a prey to fears which were but too well justified by his position. A man of frightful aspect appeared to him, telling him that he was his evil genius. Accustomed to believe in superhuman beings, Cassius doubted not the reality of the apparition. To superstitious minds, such a vision is the presage of a violent death, which a banished man could not long expect to avoid.

An analogous explanation will apply to the vision of Brutus on the eve of the Battle of Philippi.

Plutarch relates this celebrated apparition as follows:—

CASE CXLVII. "Brutus was about to move with his whole army. One dark night, having only a small lamp in his tent, which gave but a feeble light, his whole army being wrapped in silence and sleep, he was plunged in deep meditation, a thousand different thoughts revolving in his brain, when suddenly he heard some one enter his tent. Looking towards the aperture, he saw a monstrous figure with a horrible countenance, which approached him, and stood by his bedside, without speaking.

"In a firm voice he inquired: 'Who art thou? Art thou a man? Art thou a god? Wherefore dost thou come into my tent, and what wilt thou?' The phantom replied: 'Brutus, I am thy evil genius, and thou wilt soon see me on the plains of Philippi.'—'Well,' replied Brutus, unmoved, 'then we shall meet again there;' after which the phantom vanished. Brutus then called his attendants, who said that they had neither seen nor heard anything.

"When the day broke, he sought Cassius, to whom he related the vision. Then Cassius, who was a disciple of the doctrines

* Renaudin, *Considérations sur les formes de l'Aliénation Mentale observées à Stephansfeld*, 1841.

of Epicurus, replied that the senses were deceitful, and that imagination created a thousand strange and hideous phantoms. 'Besides,' said he, 'your body, exhausted and heated by exertion, also heats, subtilizes, and perverts your imagination. It is not possible that demons and genii can exist; but even if there were such beings, it is absurd to suppose that they would assume the appearance and the voice of man.' '*

This hallucination, whatever explanation may be given of it, had no influence on the conduct of Brutus; his acts were those of a superior man, and no one can accuse him of madness.

In the same catalogue we would place the dream of the Emperor Julian: "On the night before his death," says Ammianus Marcellinus, "a genius appeared to fly from him in consternation; it was the genius of the empire; the image, which everywhere met his sight on his coin, on his standard, and probably also in his tent. Disquieted by the scarcity which distressed his troops, aware that a religious faith contrary to his own existed in the heart of his army, and incited numerous enemies against him, and on the eve of a decisive battle, is it surprising that the sleep which overpowered him should be disturbed by sinister dreams? Is it surprising that the enthusiastic disciple of Theurgic philosophers, whose doctrine ascribed so much importance and power to genii, should see in a dream the genius of the empire mourning, and ready to abandon him, and should believe in its reality?"

Hallucinations do not alone consist in the reproduction of ideas habitual to individuals, they are also frequently reminiscences, recollections of sensations long since deposited in the brain, and recalled by the well-known law of association, to which a physical or moral cause communicates all the vivacity of actual sensations. There is no doubt that the material forms given by painters and sculptors to the spirits mentioned in the

* Dacier, *Vie des hommes illustres de Plutarque*, pp. 610 to 612, t. vii. Paris, 1731. In a note, Dacier says: "This discourse of Cassius is both true and false, for undoubtedly there are spirits; but it is with the appearance of spirits as with dreams, there are both false and true ones; some created by imagination, some sent by God." At the distance of a century, M. Lélut writes, in his *Amulette de Pascal* (p. 15): "It were well to distinguish, as that great mystic Gerson recommends, between the inspirations of heaven and those of imagination."

sacred books—forms so generally spread abroad in works, in religious edifices, pictures, and portraits—have been the origin of saints, angels, and demons as seen in a host of apparitions. It is therefore not surprising that when, by a certain organic disposition, superstitious or unenlightened persons are exposed to hallucinations, these forms should be their subjects.

Amongst cases which prove the influence of association in the phenomenon of hallucinations, we will relate the following:—

CASE CXLVIII. A young lady, twenty-three years of age, of a cultivated mind, an agreeable countenance, and apparently of a good constitution, confided to us, one day, with much grief and anxiety, that she was possessed by a *frightful impulse*, which she was fearful she could not resist. On being interrogated as to the origin of this impulse, she said, that when seven years old she had been much terrified by witnessing a person in an epileptic fit; that at seventeen, she heard a noise which, recalling the fit to her mind, also brought back the fear with which she had then been seized, and the terror was accompanied by some hysteric symptoms; that twenty days before consulting us, a similar noise occurring in the street, she looked out and saw a man struck with epilepsy; that ever since, the hallucination was momentarily produced, even when she was alone in her chamber; that this image had pursued her for several days, notwithstanding the efforts of her reason, still sound, but sustained with difficulty. Hysteric symptoms accompanied this position, and, under these influences, the frightful impulse arose, against which she wished to defend herself, and from which she is now entirely released.*

Struck with the play of mind in these hallucinations, some psychologists have attributed them to memory, some to imagination. Reid has protested strongly against both these opinions. "Imagination," says he, "brings no belief in its train; it does not contain any idea of existence or non-existence. The sensation which I experience obliges me to believe in its actual existence; the recollection of that sensation produces a belief in its past existence. Such is the nature of these operations; they are simple and primitive actions. Now, hallucination differs from both, because it brings with it the idea of the presence of an

* Cérise, Des Fonctions et des Maladies Nerveuses, p. 489, 1 vol. 8vo. Paris, 1842.

object which does not exist. It is certain that hallucination cannot be made an exclusive phenomenon of the imagination, because that faculty is only destined to receive or reproduce images, nor can it be a unique phenomenon of memory, because there is something beside reminiscence in hallucination. But if opinions differ as to the employment of the faculties interested, it is no less certain that imagination and memory are the principal actors in hallucinations.

Some have wished to refer dreams and somnambulism in nocturnal hallucinations exclusively to the action of the brain. There are no longer, say they, external or internal impressions which excite or provoke it. How, then, does it act? Evidently by a kind of spontaneity. It is impossible for us to admit that these intellectual operations are executed by the brain alone. That its co-operation is indispensable none will deny, but it must be aided by the mind.

The influence of ideas on the production of hallucinations, which has been proved by observation, demands a few words on the creation and succession of false ideas.

It is admitted as a principle that man came pure and free from the hands of his Creator. Had truth been ever his guide, useful and indispensable knowledge would alone have been imparted; but free to choose, led away by his passions, he forgot his origin and design, and thus, in the abuse of liberty, lost the knowledge of God and of himself.

His origin and end no longer appearing but in a confused manner to his mind, imagination, which had broken the chains that bound it to reason, plunged him into a world of fables, absurd beliefs, singular illusions, and strange dreams. One epoch alone, that of the Middle Ages, affords proof with what facility these fantastic creations and marvellous tales were multiplied. The earth, sky, and waters were then made the habitations of invisible beings, with whom every one considered himself in connection.

These erroneous persuasions, once asserted by a few enthusiasts, were quickly imbibed by those around, over whom they exercised a guiding power. Then disseminated by that multitude, eager for the marvellous, who love better to believe than to examine, they were repeated, systematized, and introduced into the mind with the first rudiments of education. These

errors, thus circulated, were accepted as truths; and the materials for social hallucinations were prepared, which were afterwards destined to attack individuals.

The origin, then, of hallucinations must be sought for in the forgetfulness of two grand laws which govern man: the knowledge of God and of self; whence flows the instinctive perception of the unknown, the desire to believe, the love of the marvellous, the ardor for knowledge, and the thirst of the emotions.

A critic, now in exile, politely rallied us on having attributed a like origin to hallucination. We differ too entirely ever to agree on this point. We will limit ourselves to one observation. In perusing his article, in the most highly esteemed literary journal of the day, we gained no instruction, neither was the least light thrown upon the subject, for the very simple reason that the author treated it as a scholar, not as a practical man. We are firmly convinced that, even setting aside religious doctrines, we have analyzed and made known, as clearly as possible, the causes of hallucination; such at least is the opinion of one of the greatest writers of the day, the celebrated George Sand.*

Wandering reason, deserting the path of sound philosophy, left the field free to imagination, which delights in paradoxes, dreams, and chimeras. She, mistress of the ground, brought forth those numerous false conceptions which served as food for fresh generations, and were the first elements of those strange mental aberrations of which we now treat.

This connection between social errors, false opinions, imaginary creations, and hallucinations, is susceptible of a great development; but we must be content to glance at it. Etiology has, however, established it on indubitable proofs.†

We have endeavored, as much as possible, to estimate the

* George Sand, *Les Visions de la Nuit dans les Campagnes*, Illustration, 13 Decembre, 1851, p. 371.

† The influence of false ideas on hallucinations in particular, and insanity in general, has long fixed our attention. We have made it the subject of a special paragraph in the ninth volume of the *Bibliothèque des Médecins praticiens (Maladies mentales, causes morales)*. This slight sketch, the original idea of which may be found in our *Mémoires de l'influence de la civilisation sur le Développement de ce sujet*, will be the subject for a more complete work.

psychological phenomena which unite to produce hallucination. If this study has made the same impression on the mind of the reader as it has on our own, he will have arrived at this conclusion; that, in many cases, hallucination is nothing extraordinary, and may be considered almost as a normal phenomenon; that it is consistent with reason; whence it is easy to conceive how many celebrated men may have been hallucinists, under the influences described, without being at all insane.

In order thoroughly to understand the coexistence of hallucinations with reason, we will review two orders of facts, the one relating to assemblages of persons, the other peculiar to celebrated characters, both drawn from history. The materials are so numerous that we shall find it difficult to make a selection. In order to avoid multiplying quotations, we will confine ourselves to one period—that of the Crusades. Few episodes offer so much interest in connection with the subject that engages us; it may be called a perpetual mirage. Kings, generals, and soldiers, were the daily witnesses of apparitions.

FIRST ORDER.—*Historical hallucinations relating to a multitude of persons.*—Peter the Hermit, the glorious deliverer of Jerusalem, disgusted with men and the world, withdrew from them, to dwell amidst the most austere Cenobites. Fastings, prayer, and meditation excited his imagination. With the fervor of an apostle, and the courage of a martyr, his zeal acknowledged no obstacle, and all that he desired seemed easy. Nothing could resist the force of his eloquence, nor the fascination of his example. Such was the extraordinary man who gave the signal for the crusades; and who, without fortune or fame, succeeded, by the sole ascendancy of his tears and prayers, in arousing the whole of the West, that it might precipitate itself on the East. With such dispositions of mind, full of his project, in the midst of the religious atmosphere in which he lived, is it surprising that his thoughts became imaged, that he maintained an habitual intercourse with heaven, and believed himself the instrument of its designs, and the depository of its will?

“In fact, Christianity,” as Michaud remarks, “was mixed up, in the Middle Ages, with all civil law, recalled man to a sense of the duty he owed his country, and was blended in all the principles of social order. In the midst of the growing civilization of Europe, the Christian religion was united with all

the interests of the people; it was in some measure the foundation of society; it was society itself. It is not, therefore, surprising that men grew passionately interested in its defence. The bonds of a Universal Church long contributed thus powerfully to entertain and favor enthusiasm, and the progress of the Holy wars. Whatever cause may have originated the crusades, it is certain that they never could have been undertaken without that union of religious feeling which doubled the strength of Christianity. The people, by the accordance of their sentiments and passions, showed to the world what could be accomplished by zeal and enthusiasm, which increases with communication, by a belief which attracted a hundred different nations towards the same object, and whose faith could, as it is expressed in the gospel, move mountains.

Everything then concurred to favor the production of hallucinations; religious sentiment, love of the marvellous, ignorance, anarchy, and the fear so recently entertained that the world was near to its close. Men were anticipating some great event, and were ready to welcome it with the more ardor because it suited the state of their minds. The voice of Peter the Hermit produced an electrifying sensation; the deliverance of the Holy Land became the universal object. The very word East possessed a magic which inflamed all imaginations; it was the land where all the prodigies of the Old Testament were performed, the miracles of the New, and from whence still issued a thousand fabulous histories.

The signal for the first crusade was hardly given, before apparitions commenced; every one related his visions, the words he had heard, the commands he had received. To the eyes of the people and soldiery, the air was filled with signs. But it was principally when the crusaders had penetrated into Asia that prodigies were multiplied.

At the battle of Dorylæum, Saint George and Saint Demetrius were seen fighting in the ranks.* In the midst of the *mêlée* at Antioch, a celestial troop, armed and led by the martyrs, Saint George, Saint Demetrius, and Saint Theodore, descended to earth.†

* Michaud, Histoire des Croisades, 6th edition, vol. i. p. 178.

† Ibid. vol. i. p. 276.

During the hottest of the fight, at the siege of Jerusalem, Godfrey and Raymond perceived a knight waving a buckler on the Mount of Olives, and giving a signal to the Christian army to enter the town. They cried out that Saint George had come to the succor of the Christians. Meanwhile, it was noised abroad in the army that Pope Adhemar and several other crusaders, who had fallen during the siege, had appeared at the head of the assailants and planted the standard of the Cross on the towers of Jerusalem. Tancred and the two Roberts, encouraged by this account, made renewed efforts and forced an entrance into the place.*

“On the day on which Saladin entered the holy city,” says Rigord, “the monks of Argenteuil had seen the moon descend to the earth, and return again into heaven. In several churches the crucifix and images of saints had been observed to shed tears of blood in presence of the faithful. A Christian knight had, in a dream, seen an eagle holding seven javelins in his talons, and soaring over Jerusalem uttering in a piercing accent, ‘Woe to Jerusalem!’”

During the siege of Damietta, the Egyptian captives being conducted before the assembled princes and chiefs, related prodigies of Christian bravery, and desired to see the men clothed in white, with white armor, whom they had seen fighting before the tower was taken. The warriors who had vanquished them were pointed out; but they did not recognize in them that terrible aspect and celestial strength, the remembrance of which filled them with terror. It was then, said an eye-witness, “the pilgrims understood that our Lord Jesus Christ had sent his angels to attack the tower.”†

These quotations, selected from many others by the same author, prove, in the most positive manner, that hallucinations may attack a great number of persons without their being suspected of insanity. This phenomenon is explained by a combination of circumstances on which we have already dwelt.

We will proceed to exhibit this fact equally in the particular cases, which will serve us in the study of the hallucinations of celebrated men.

* Michaud, *Histoire des Croisades*, vol. i. pp. 333-340.

† Michaud, *op. cit.* vol. iii. p. 318.

SECOND ORDER.—*Historical individual hallucinations.*—Loyola being dangerously wounded at the siege of Pampeluna, and obliged to remain inactive, turned his thoughts towards religion, which he had always held in veneration. Distant reports of the revolt of Wurtemberg reached him in his retreat; his mind instantly compassed all the consequences which would result, and he then was inspired with the project of that institution which was to render such eminent service to religion. Full of an idea, the realization of which was to establish the papal throne, now so shaken, and Catholicism, so vigorously attacked, he prepared for battle. In contemplation of that immense struggle, all the difficulties of which he foresaw, his mind would naturally acquire the highest degree of energy and tension, the most favorable state for the transformation of ideas into sensible signs or images. Moreover, let it not be forgotten, that it was in the beginning of the sixteenth century, and in Spain, where nothing was more usual than lonely excitation, the concentration of all the faculties on one single point, of all the forces of the mind on one thought.

It was at this period of his life, according to historians, that he experienced visions and ecstasy. He saw the Virgin, who encouraged his projects and the mission which he proposed; and he heard celestial voices. These hallucinations, admitting them scientifically to be such, were only the highest expression of his meditations, the result of profound convictions which formed the distinctive trait of the period. The thought which entirely occupied him, took a material and living form, and, as Shakespeare beautifully says, he saw it “in his mind’s eye,” but there was no touch of madness.

In this case, the leading idea, instead of being intercerebral, became external; it placed itself before him palpably, and preceded him in all his enterprises. But with him, as with many celebrated personages, hallucination was but the auxiliary of a primary conception.

In making a critical examination of any illustrious character, the age in which he lived must always be taken into consideration. If we place ourselves, for a moment, in the sixteenth century, in the midst of the citizens and populace of Spain, ardent, credulous, deeply animated with enthusiasm and a gloomy faith; then visions, spectres, oracles, and all supernatural things

are true, simple, and of daily occurrence. A phantom seen in the graveyard, or a saint in the street, would excite no surprise.

The privations to which Loyola subjected himself, gave rise to other hallucinations. Thus he relates that a fiery serpent appeared afar off, came nearer and nearer, fascinated him with its eyes, then left him plunged in darkness. But this vision, brought on by fasting, continual prayer, and loss of sleep, belongs to those induced by sickness, and does not indicate insanity. It was one of the thousand trials through which the faithful must pass. Perhaps it was also a warning, to guard him against attempting sacrifices too great for human nature! Thus a prolonged series of scruples, temptations, and discouragements conducted Loyola to the portals of the tomb. "He desired," says the Protestant author of the article in the *British Review*, from whom we have borrowed part of these details, "to die of hunger; his ecstasies increased. The idea of suicide germinates, develops, and strengthens in his thoughts, and finally quite absorbs him. Thus," continues the same author, "that being would have had a miserable end, whose fame was destined to resound through the world, if the voice of a confessor had not rescued him from his sufferings, and made this voluntary death a case of conscience. When his debilitated body was, as it were, resuscitated, a revolution occurred within him. A sudden lucidity succeeded the state of dejection, concentration, and weakness in which he had been plunged; then he saw, in all its bearings, the plan of the boldest structure that man ever conceived."

There is something striking in contemplating the founder of so famous an order, and a saint canonized by the Church, on the very brink of suicide; but those who have severely censured the fact, have forgotten the double nature of man, that duality against which so many fine minds have vainly striven,* and which is now more active than in the days of Plato. Read the lives of celebrated men, penetrate the secrets of those mysterious years, when the terrible struggle commenced in which the greater number found misery and death, and but few fortune and glory, and what do you see? long alternations of joy

* A. Briere de Boismont, *De la Dualité humaine (Union Médicale)*. 1851.

and grief, of hope and disappointment, and, above all, that melancholy time when suicide, frequently conjured up, stands face to face with future renown, waiting only one final signal to plunge the victim into the gulf of forgetfulness.

We may affirm, without fear of being mistaken, that there is no man of genius who has not experienced this temptation. It is because there exists in every illustrious person, as a modern writer has well said, a history and a biography; his history exhibits his spiritual part—what he possesses of grandeur and power, a free nature, a life useful, and belonging to all; in his biography, he is a man like the rest of the world; he descends to infirmities, he requires repose. Amongst the most glorious names of history, the heroes and great representatives of the past, do we know one, who could stand the test of a secret chronicle, who did not sometimes tremble in the depths of his soul; who did not fall in those moments, when human nature sinks, when the most robust and the strongest faint? To write a biography only, is to deceive or to be deceived; to mutilate the masterpiece with a sure blow, and reduce it to nothing.*

The hallucinations of Loyola, then, were those of his age; his sufferings gave them more intensity; but, like those of many other celebrated persons, they did not influence his reason. What places this fact beyond doubt, is the evidence of that coolness of judgment in one of such ascetic habits, that extreme talent which exhibits itself in his plans and writings. When we see that sublime intellect seating himself, at forty years of age, on the benches of the Montague College in Paris, to learn Latin, we cannot fail to admire his strength of mind and unflinching moral energy.

Is it possible to believe that the creation of that order which gave a counterpoise to Protestantism, of that secret militia which mingled in all classes, associated with all professions, at once religious and lay, and less occupied with devotional rites than with works really useful to Catholicism, should have emanated from a diseased brain? Does it not, on the contrary, prove that it originated from the very attack of the Augustine monk? History contains more than one example of this antagonism of one power against another, of a will which devotes itself

* See our paper on "Ennui," (*Annal. Psych.*) Oct. 1850.

to conquer another will. Amongst cases of this nature, none possess more interest than that of Joan of Arc. When evil appears on the earth under a new form, we may feel assured that good will react with still greater strength. It is then impossible for us to admit that the cell of a visionary soldier was the focus of this wonder. Such an explanation, although supported by science, appears to us contrary to the dignity of man. To transform philosophers, reformers, founders of religion, and creative spirits into so many hallucinated madmen, is to offer the most cruel insult to human nature. All who work on with strong resolution, all inventors, all creative minds may be looked upon as centres of light; the brilliant results must give birth to the most varied phenomena; but reason no less continues her operations; and what appears to depart from the normal type is but the *gangué*, the reflex, the sparkle of the work of production.

It is not for us to examine Luther in a religious point of view; that task has been gloriously performed by others. But we cannot but recognize in him one of the most vigorous natures that ever existed. What force of will, what power of argument, how closely are all parts of his work united! With what perseverance he pursues the plan he has traced out! How he repulses the attacks of his enemies!

Always in the breach, he dies after having seen the doctrine of free discussion triumphant. And yet, the father of Reform, he whose name is still pronounced with veneration by thousands, must be ruthlessly ranked amongst madmen, since he had numerous interviews with the devil. It is in vain that the preacher Claude denies it—in vain that a modern author pretends that the devil is subtlety or the evil will, pride, or individuality; the facts are authentic, and Luther shall bear witness for himself.

Conference with the Devil in 1521.—"It once happened," said he, "that I suddenly awoke at midnight, and Satan commenced disputing with me." The conference turned entirely on the mass, which the devil reproached him with having only said for himself alone. It is but a reproduction of the arguments of Luther against that sacrament, and there is no doubt but that the Reformer, whose days and nights were employed in the accomplishment of his work, saw on this occasion his

thoughts imaged; like all, who, being strongly preoccupied with a subject, perceive it distinctly before them and take it for reality, until the exclusive tension of mind ceases and they re-enter the actual world. The replies of Luther to the devil are generally feeble; and it appears to M. Audin, impossible that Luther could have been awake when the devil appeared to him.

It is a curious historical fact, that it was before this vision that the sacrifice of the mass fell; and that the Protestants, in ridicule of the ceremony, have since referred our priests to the testimony of Satan.

The Sacramentarians, like Parcus, bring forward this apparition to convince the Lutherans and Calvinists, that, if the devil showed himself to the Reformer in order to reveal to him the idolatry concealed in the celebration of the mass, an angel also appeared to Zuingle, to teach him the real sense of the words used in the Lord's Supper. Luther ridiculed this vision, to the great scandal of the Zuinglians, who did not deny their faith in his colloquy with Satan.

"Do you know," inquired Luther, "why the Sacramentarians, Zuingle, Bucer, and Œcolampadius, have never understood the sacred writings? Because they have not had the devil for an adversary; for we are but poor theologians if we have not the devil tied round our necks."

A writer, M. Claude, who often had the honor to dispute with Bossuet, sees nothing in this conference but a parable, a kind of myth imagined by Luther; who was fed, he says, on the writings of the monks, in which the tempter so often appears in a material form. Satan, instead of being a reality, would only personify a philosophic abstraction representing the clamor of evil passions.

Luther himself has given a denial to Claude; for, in his treatise on *Missâ Privatâ*, in which the vision is described, after having exalted the power of Satan, who will never allow long conferences, he says: "This explains, why men are sometimes found dead in their beds; they are strangled by Satan. Emscr, Œcolampadius, and others, who fell into the clutches of the evil spirit, died as suddenly." Hospinian believes that Emscr actually died the diabolic death stated by Luther; but he cannot give up Œcolampadius to the fiend, "an evangelist of so holy and pure a life, who, according to Bèze, after a gentle death

went to rejoin his brother, Zuingle, the pastor of Eisendeln, who said that Luther was not only possessed by one bad spirit, but, like a stronghold, was occupied by a whole legion of devils.”*

Why should we speak of the bag of nuts removed by the devil, his transformation into a fly, how he hung on the neck of the monk, the frequent visits he paid to him, when in bed, where he lay closer to the Reformer than even his Catherine?

Certainly, viewing the matter in a scientific light, Luther is accused and convicted of hallucinations; but was he insane? We must answer in the negative. At the period of the Reformation, Satan had immense power; he figured in creeds, books, pictures, sculptures, conversations, vigils. All evil was attributed to him. He drew in his train an innumerable company of magicians and sorcerers.† He trafficked publicly in souls; and reports were abroad, from one end of Europe to the other, of the removal and violent deaths of those who made compacts with this terrible master. The ideas of Luther, exalted by continual controversy, by the danger of his position, and by the thunders of the Church, and unceasingly revolving in a religious circle, would naturally feel the influence of the demon, who seemed to pervade all things; to whom he attributed every obstacle which

* Audin, *Histoire de la vie, des ouvrages et des doctrines de Luther*. Paris, 1842, p. 132 to 145.

† M. Ozanam, Professor in the Sorbonne, in a very remarkable lecture, developed the idea that paganism was in full force when Christianity appeared. He remarked that if, towards the commencement of the fifth century, it ceased to exist as the religion of the State, the traces of the spirit with which it was animated were found in the Middle Ages, and even up to our own times. He sees the traces, and the persisting life, of paganism under Charles Martel, when the peasantry strove to replace the idols; notes it in the teachings of a false philosophy; in those, for example, of Scot-Erigène, who, in the tenth century, revived the ideas of Plotin, or something approaching to them; in the grotesque and immoral feasts of the Middle Ages; in the heresies of the Albigenses; in the occult sciences, whose origin, he says, as well as the manner, frequently terrible, of their suppression, must not be traced to the darkness of the Middle Ages, but to the old superstitions of pagan antiquity. If in the Middle Ages, sorcerers and magicians were burned alive, the cruelty must not be attributed to the Christian Church, but to the remains of paganism, which still burrowed in the heart of society.

he encountered, and whom, in common with all men of his time, he believed to interfere in every human event.

Hallucinations were, so to speak, in the whole social community, not in individuals. This character of generality, observable in the follies of the Middle Ages, resulted, doubtless, from the fact that men were absorbed in them, whilst free discussion would, of necessity, cause individuality to triumph. Thus, in our days, when personality has reached its highest point, general follies have almost entirely disappeared, and have been replaced by alienations peculiar to each person.

This passage was written before the revolutions which succeeded the 24th of February, 1848. The notice that we published in *L'Union Médicale* (20th July, 1848), on the *Influence des derniers Evénements*, proves that social derangements are not so far removed from our midst as we had imagined; and that the circles of passion in which we move, are, with some modifications, always derived from the same source.*

Thus, admitting the fact of Luther's hallucinations, we would say that they had no power over his reason; that they were produced by the superstitious beliefs of the time, and by his tension of mind, and that they should only be looked upon as the pictured reflex of his thoughts.

To the cases already cited, we feel we should certainly add that of the heroine to whom France owes the expulsion of the foreigner.

"There is no episode in our annals," says M. Buchon, "which excites so much admiration and interest as the brief history of the arrival of Joan of Arc in the French camp, her exploits, her virtue, and her execution. So extraordinary an event has given rise to the most varied conjectures. Some, partaking of the ideas of the times, have thought her to be really inspired with supernatural light; others have regarded her enthusiasm as the effect of highly-wrought feelings of patriotism and religion; others, again, have made her the agent or the dupe of a vast and profound intrigue organized by the ministers of the court of Charles the Seventh.†

* See also our Analysis of *La Maladie Démocratique*, *Annal. Médic. Psycho.* 1850.

† Buchon, *Analyse raisonnée des Documents sur la Pucelle*, p. 196

Who, then, was the Maid of Orleans? A young peasant, eighteen or nineteen years of age, tall and of a noble figure, a countenance mild, but proud, a character remarkable for its union of candor and strength, modesty and authority, and finally of a conduct which was the admiration of all who knew her. From the earliest stage of her warlike career, she became the perfect model of a Christian knight. Intrepid, indefatigable, sober, pious, modest; skilful in subduing horses, and versed in all parts of the science of arms, everything in her life points her out as a being highly inspired, and bears the stamp of divine authority.* At the early age of eighteen, her mission was fulfilled; and nothing remained for her but the crown of martyrdom.

Thus, on the one hand, irreproachable conduct, exemplary goodness, and sound reason; but on the other, as was the case with many renowned personages, visions and revelations. We will first state the facts, and then proceed to their examination.

At the age of twelve, her first apparition occurred as follows: Being in the field with her companions, she saw a young man beside her, who said: "Joan, run home, for your mother wants you." Joan flew to her mother, who declared she had not asked for her. The young girl was about to return to her friends, but suddenly a clear and brilliant cloud appeared, and from the midst of the cloud a voice, which said: "Joan, thou art born to pursue another career, and to do marvellous things; for it is thou whom the King of heaven has chosen to re-establish the kingdom of France, and to be the aid and support of King Charles, despoiled of his empire. Clothed as a man, thou wilt take arms; thou wilt be a chief in the army, and all will obey thy counsels."

Day and night similar apparitions appeared to Joan; she continued for five years in this unquiet state. Finally, in a last vision, she received this answer: "The King of heaven commands and wills it; in future, ask not how this can be; for if such be the will of God in heaven, such it will be on earth. Go, then, to the neighboring place called Vancouleurs, which alone

to 198, Paris, 1843. Friedreich, *Allgemeine Diagnostik der psychischen Krankheiten*, p. 291, Würzburg, 1832.

* Charles Nodier.

in all the champaign countries has preserved its allegiance to the King. He who commands there will conduct thee without difficulty whithersoever thou wouldst."*

On being interrogated by her enemies, this ill-fated girl said that St. Catherine and St. Margaret appeared to her, at the age of thirteen, and taught her self-government. The first voice which she heard was that of St. Michael, whom she saw; he was accompanied by angels; all bore corporeal forms. She declared that she embraced the two saints, that they had a sweet odor, and that she had touched them.†

Hallucinations of nearly all the senses are here evident. Was this sufficient to make the heroic Joan of Arc a madwoman? We protest against the idea. Read the interrogatories, so stamped with malevolence, craft, and hate, and you will be struck with the simple, ingenuous, and consistent replies of the maiden. She stood ever superior to her judges, baffling their perfidy by her candor, their cowardice by her courage, their folly by her strong intellect, their narrow bigotry by her exalted piety.

Her life, as this examination proves, was one of innocence and purity. When the irregularities of the armed soldiery struck fear into her companions, she, trusting in her purity, led their flocks safely through dangerous places.

She attained the age of thirteen, a period in which her vigorous nature might be expected to manifest the full development of all the physical functions, since her moral and intellectual faculties were prematurely developed. At this time, all the inhabitants of the country lived in constant dread of the English and Burgundians; all hearts were bowed down by the deepest dejection. The country seemed irrevocably lost. The young imagination of Joan was inflamed at the sight of the distresses of her country, of her hamlet, of her family. Adolescence, which should now have succeeded childhood, caused an extraordinary agitation in her blood and her brain. In this kind of crisis, she turned her eyes towards the windows of the church, on which the brilliant rays of the sun were reflected. She was

* Buchon, *op. cit.* Panthéon littéraire, Lettre du Sieur Perceval de Boulourmack, 521 et 522.

† Interrogatoire du 17 Mars, p. 492.

dazzled, and remained plunged in a kind of ecstasy. Then it was, continues M. Buchon, whose account we borrow, that those visions commenced which related to her mission.

This great moment of hallucination passed, Joan returned to herself, and doubted the reality of what she had seen. For several weeks her blood, become cooler, did not convey to her brain either warlike fervor, marvellous visions, or prophetic inspirations; but at the close of every few weeks, when the symptoms of a great constitutional revolution were manifested, which appear *never to have been developed*, the same hallucinations were reproduced to her dazzled eyes; St. Michael became visible, and she fell into ecstatic reveries in her mystic conversations with him, with the angel Gabriel, St. Catherine, and St. Margaret, who all wore rich and precious crowns. It was in vain that she opposed reason to these visions; each recurrence of the same phenomena gave them more power; and as the voices which appealed to her pure and noble heart murmured only thoughts of honor and devotedness, she at length no longer mistrusted them, but hailed them with more eagerness than she had at first dreaded them. She had already lived for seven years in this intimate communion with the most exalted thoughts, which found an echo in herself. Her eighteenth year was attained, in all the vigor of her fine organization. She was ready to complete her sacrifice. She presented herself to the Governor of Vancoleurs, who, touched with so much courage and perseverance, yielded at length to her prayers, and sent her armed to Chinon.*

This appreciation of the conduct of Joan of Arc by a man of incontestable merit, appeared to us so conformable with scientific views, that we thought it right to give the entire passage. But now the objections present themselves which we have elsewhere made. If irregularity in a phenomenon important to woman must be looked on as the cause of the hallucinations of Joan, how is it that we do not find any analogy in those which occur in our day under similar circumstances? If the monthly period exercises an action on the brain, it results in disorders more or less decided, of feeling, motion, or intellect, in symptoms of in-

* Buchon, *Analyse raisonnée des documents sur la Pucelle*, p. 196-198.

sanity, in short, in a state of suffering.* Nothing of this character occurred with Joan; her health was sound, her judgment clear; for these hallucinations, reflections of the belief of the times, were the consequences of the idea that her mission was of divine origin.

The violent manner in which our doctrine of the coexistence of hallucinations with reason has been attacked, makes it but fair on our part to quote such authors as view the matter in the same light with ourselves.

We have never professed to think that persons having hallucinations were in a usual state. We have sought for an explanation of these phenomenon, formerly so frequent, and even still of occasional occurrence, in enthusiasm, the offspring of strong belief, and favored by those peculiar circumstances in the midst of which they were produced.

We shall see that this explanation, which agrees with that of a distinguished writer, M. Ch. Louandre, is as ingenious, much more probable, and bears a philosophic and historic weight very much differing from that which imputes them to diseases of the organs.

Let us return to the case, so thrilling in interest, of the heroic Joan of Arc, of which M. Quicherat has published important documents, and on which M. Michelet has delivered a remarkable verdict.

In the Middle Ages, it was a Christian belief, in other words, a traditional dogma, that God honored France with special protection, and that he had selected it for his kingdom on earth. This creed appears startlingly prominent in the interpretation of historic facts, and is reduced into many marvellous legends. God sends the oil for the coronation, to the cathedral at Rheims, by the dove, which conveys celestial messages. But whatever may be the fact of the St. Ampoule,† there is no doubt that this legend exercised a powerful influence on the destinies of French royalty, and, through that source, on the destinies of the country. The coronation of our kings is not a vain cere-

* A. Briere de Boismont, *Récherches bibliographiques et cliniques sur la menstruation*. *Annal. Med-psychol.* Oct. 1851.

† The phial containing the sacred oil used at the coronation of the kings of France.

mony. It is a mystic solemnity in which God confers especial grace, the spirit of justice and the gift of miracles. Here then is a source which, ever since its origin, has presented an inexhaustible number of marvellous facts in the ages of faith.

Without doubt, the belief in divine interposition and traditions, everywhere spread abroad, had reached Joan, and, when we look back into former times, we can comprehend how, in questioning her courage and her faith, in listening to those mysterious voices which spoke to her during her ecstasy, she recognized in herself the angel announced for the salvation of France.

In order to overcome all obstacles, it sufficed this noble girl to have a glimpse of her sacred mission; it sufficed her that she had placed her foot on that mystic ladder which leads, by visions, to the threshold of eternity.

Joan of Arc is of the same family with Hildegarde and Saint Catherine of Sienna. Like these two saints, she obeyed that superior faculty of enthusiasm, illuminism, and ecstasy which, beyond the bounds of all analysis, approaches the most profound mysteries of being, but which is no less an actual fact, permanent in history, and inherent in human nature.

In this internal disturbance of ecstasy, the mind, powerfully over-excited, demands of imagination the realization of the phantoms of its dreams; and imagination, despite of the resistance of reason, endues them with form and substance. The mind embraces new horizons; the external world is no longer seen under ordinary circumstances; it no longer succumbs to probability, and the mirage rises on all sides with features and authority so grand that mystics have established the superiority of the internal over the external sense. "This internal sight, this ubiquitous vision," as Hugues said to Saint Victor, "sees God and all that is in God; when enlightened by faith, the appearance of intangibility is attained, and, through faith, that is seen which would escape the senses in the world of matter.

Hallucinations are not confined to individuals; they exist also in communities; visions become contagious.

Besides, Joan and her contemporaries would discover in Christian tradition the logic of these hallucinations. Angels appeared to Abraham, Moses, and Joshua. The ecclesiastical writers of the early ages said, that when two nations went to war, the

celestial spirits, stationed on the limits of the two kingdoms, also waged a terrible warfare, which explains the propensity of men, in the Middle Ages, to see armies engaging in battle in the clouds. The spectators, who witnessed the execution of the heroic Joan of Arc related that they saw the sacred name of Jesus, the last which she pronounced, written in the flames.

The real explanation of the glorious destiny of Joan of Arc, may be called patriotism and military genius, exalted by faith to the highest limits of inspiration. This is all that modern reason can admit.

M. Michelet, who has dived deeply into the belief of the Middle Ages, recognizes religious inspiration as doing homage to the sentiments which form heroes and martyrs, namely, a sincere faith and strong patriotism; he shows, towering above human acts, the mysterious influence of Providence on great events, and the divine ray which proceeds from the Infinite on that elected soul, in order to arouse in it the silent poetry of sentiment.*

The learned Dr. Ideler, physician to a lunatic hospital in Berlin, after having quoted many passages of my work, thus expresses himself: "The importance of these considerations, which may serve as a criterion by which to distinguish real insanity from the separate phenomena of genius and moral exaltation, and which should guide us through our researches, is still more evident in the application which the French physician makes of the higher principles exhibited by celebrated personages. I borrow the beautiful picture which he draws of the *Maid of Orleans*."†

If facts were not already too numerous, we would repeat here the account of St. Génévieve, to whose vision may be attributed the salvation of Paris. We should read the account of that saint, in the interesting paper by M. Thierry on Attila, in order to entertain no doubt of the exalted state of her mind.‡

The more we multiply cases drawn from history, the more we are forced to recognize the fact that celebrated men, above all

* M. Ch. Louandre, *Revue des Deux Mondes*, 1e Juillet, p. 106.

† K. W. Ideler, *Versuch einer Theorie des religiösen Wahnsinnes*, p. 30, 1 vol. 8vo. Halle, 1848.

‡ Attila, *Revue des Deux Mondes*, Mars, 1852.

those who have striven to ameliorate the condition of their kind, would find a niche in the pandemonium of lunacy, if morbid hallucination alone would justify their admission.

Every one has heard of the sect of Friends, or Quakers ; their probity has become proverbial ; but with existing medical doctrines, George Fox, the founder of the Society, would be but a lunatic. I do not know how that great man has escaped modern iconoclasts, since he possessed all the necessary qualities to be crushed by them.

In order to give himself up to a work of regeneration, George Fox, early in life, abandoned his family, and during a long series of years dressed in skin from head to foot. Now concealed in his chamber, now hidden in the cleft of a large tree, fasting, praying, and meditating on the Holy Scriptures, he was assailed by a variety of temptations and discouragements. About this period, he had many revelations which struck him with astonishment ; it was disclosed to him that *all Christians, whether Protestants or Papists, were believers and sons of God*. Alarmed and distressed at finding no support on any side, he was finally consoled by a voice which said to him : "There is one who can console and aid you, even Christ himself." As was the case with St. Francis, of Assise, it was during a vision that he received the consecration of the spirit. For fourteen days, he remained in a kind of lethargy, and whilst his body lay to all appearance dead, his mind plunged into eternity, and he witnessed what no language could describe. "I saw," said he, "the greatness, the infinity, and the love of God." One Sunday, in 1649, he felt himself drawn to enter Nottingham Cathedral in order to bear witness. It is, therefore, undeniable that the founder of the Society of Quakers had visions and revelations. These psychological phenomena were also manifested in the first disciples who responded to his voice. Like him, all were deeply convinced of their infallibility, all looked on themselves as saints delivered from all sin, and endowed with the gift of prophecy ; but all were likewise endowed with a kind of heroism, a contempt of danger, and a passion for plainness.*

Let us now return to those four characters drawn from differ-

* Les Quakers, George Fox et les premier Prophètes, Revue des Deux Mondes, 2 vol., 1850, p. 94, *et seq.*, par M. J. Milsand.

ent countries, who increase in grandeur in proportion as we view them from a distance, and towards whom posterity is beginning to show justice. Will they emerge with less brilliancy and purity for being submitted to the test of human science? The account already given answers this question; what we are about to add will leave no doubt on the subject. A principal and decisive fact is, that each of these personages is the representative, the personification of one of those ideas which exert so great an influence in the world. Their mission is providential; their acts are impelled by a superior power; they are forced to do as they do. The kingdom of France is nearly destroyed; scarcely a single town remains to the Dauphin; at this point (this is a main fact in our history), a simple, innocent, and virtuous young girl comes forth from the fields, accomplishes that which the greatest warriors have failed in doing, and the king of France receives the crown from her hands.

The religious curb imposed for several ages on the human mind has become too weighty; serious mistakes have made it still more difficult to be borne; low groanings, precursors of the tempest, are heard muttering around; human reason reclaims her rights; the cohorts are ready; they wait but a leader; at length he crosses the threshold of his cloister, and gives to the world the right of investigation. But the violence of his attacks, the ruin which he deprecates, and the destruction with which he threatens the Catholic Church, produces a reaction; an obscure soldier rises from the midst of the camp, who, with an eagle glance, scans the plan of the Reformer, seizes its vulnerable parts, arranges his own, and reconstructs the tottering edifice with such success, that all the efforts of Protestantism fall shattered at its feet.

Without attaining the level of those three illustrious men, the founder of Quakerism supplied a need of his time. He came, as M. J. Milsand remarks, at a period when old customs were about to yield. An infinitude of unsatisfied wants were crowded together in his nature, whence a future was to be formed; an infinitude of instincts were developed, but were not yet defined or classed. He experienced to the highest degree an invincible repugnance to the worldly vanity and morose dogmatism of the bigots who surrounded him. The language of the doctors had incensed him, and he felt an irresistible desire to reply to them.

This feeling he took for a revelation. He did as others then did.

In fact, in 1648, these convictions, instead of being ascribed to the evidence of truth, and to indisputable principles, as was the case in later times, were attributed to a revelation. "Religion was the fashion of the day," said one of the most religious writers (Daniel Neal, the historian of the Puritans). Officers preached, women mounted the pulpit, children received for their Christian names, "Praise God," or "Serve the Lord." Every one interpreted for himself the will of the Most High, as if he alone held the register of the divine law. Fox, far from being an anomaly, was a popular prophet, or rather, an exaggeration of his time; his course was guided by the age, and ignorance had raised his fixed ideas to exaltation, causing him to mistake his desires for actual facts.

At the sight of such works, and such great results, obtained by such superior minds, who will persist in comparing their hallucinations with those of the individuals who come under our daily notice?

We have already said that pure hallucinations, without the complication of any one of the forms of insanity, appear to us to be as rare as real monomania. For our part, we have never met with any one suffering from hallucination, whose error was so circumscribed that, in giving way to their idea, we have found them rational on all other points. All whom we have known, and all of whom we have read in the works of modern authors, have given tokens denoting a confusion in their ideas, howsoever they might endeavor to conceal the state of their minds from others. Alternately unsteady, strange, eccentric, gloomy, misanthropical, apathetic, frivolous, incapable of carrying out the least project, holding extraordinary conversations, or committing inexplicable actions, they have vainly endeavored, by acts and words really rational, to escape the watchful eye of the investigator. The wound was always perceived, like that indelible stain of blood which the experienced eye can detect notwithstanding all attempts to obliterate it. Some very rare instances may be cited of individuals who, with a false idea, have, nevertheless, fulfilled very important functions. We do not dispute it; but those in this state have been more or less conscious of their infirmity; they watched themselves, redoubled

their precautions, and did nothing to betray the train of their idea. Their general conduct resembled that of others; and they rather drew along the idea than allowed themselves to be enslaved by it. Let us also observe that these hallucinated persons were not the expression of any need, the representatives of any idea, or the promoters of any object useful to their kind. The greater number, wrapped up in themselves, believed they were called on to reform mankind, by means either ridiculous or disproportioned to the end. It was in vain that they developed their projects with address; they only succeeded in exhibiting their own weakness; and howsoever artfully they may have draped themselves, pride, vanity, and folly were seen through the rents in the mantle. In the very presence of these differences, how can any one establish a parallel between the powerful, creative, and animated organizations of the former, and the weak, sickly natures of the latter? We do not deny that both these classes of persons were hallucinated; but the hallucinations of the former, consequent on the times, were compatible with reason, whilst those of the latter were always in a greater or less degree combined with insanity.

If the observations that we have made be conclusive, and the reasonings that we have deduced therefrom be just, then the opinion ought to be rejected, which has made of Socrates, Plato, Numa, Pythagoras,* Pascal, and many other illustrious personages, so many hallucinated madmen. These conclusions are so natural that a learned physician and philosopher, whose character and talents have won for him universal esteem, after having converted all these celebrated persons into visionaries, who would now be confined, adds the following words, which will excite much criticism: "In order to act on the multitude, to seize on the people, to overturn or change beliefs, and to imprint a furrow on the face of nature that ages will fail to efface, it is necessary to think, speak, be deceived and grow frenzied with the masses; to believe with them, and beyond them; to be their messenger and their prophet, in order that they may think you the prophet of God, and yield a belief that you possess his

* Consult a very curious work, entitled *Apologie pour les grands hommes soupçonnés de Magie*, par M. Naudé, Parisien, Amsterdam, 1722, 1 vol. 12mo. p. 136.

power." And he terminates the passage thus: "They were not madmen, but they were hallucinists; such as neither do nor can exist again; hallucinists whose visions were visions of reason."*

The objections which we have offered in the name of science and literature, so unhappily tarnished by the stigma of madness, had already fallen under the notice of others than ourselves; it had been said, the visionaries of old must not be classed with madmen; they were deceived, but it was with the ideas of their age; and it would be absurd to tax all the generations which have preceded us, with madness. It was, if you will, an error of the human mind, but not a disease.

Leuret, in his *Fragmens Psychologiques sur la folie*, a work equally interesting, and well written, but whose doctrines cannot be embraced by those holding religious convictions, has endeavored to refute these objections. "We must here draw a distinction," he says, "between those who had visions and those who had faith in them. For the latter, they were in error, and in error only, I readily admit it. As for those who had visions, they were deceived like the others, but they were also deranged, because they had within themselves an invincible cause of error; they experienced unusual phenomena, which made them distinct intelligences, exempt from ordinary rules; or rather without rules, living in a world of fancy, out of which no reasoning could entice them. Amongst our ancestors, no doubt, the condition of the human mind powerfully concurred in the frequent production of visions; but it does not cease to be a disease because it is dependent on a general cause; and, as there is no essential difference between the visionaries of our own day and those of former times, both should be placed in the ranks of lunatics."

Without pausing on the difference of opinion between the two authors as to the psychological state of these individuals, whom the first looks on as such hallucinists as will no more be seen, whose sensorial errors were compatible with the most perfect exercise of reason; and the second views in the light of insane persons resembling those of the present time; whom the one proclaims to be messengers, the expression of the people; and the other, on the contrary, regards as diseased persons, imposing their visions on the multitude; we will reply that the hallu-

* Amulette de Pascal, p. 145.

cinations of those distant times were not a disease, but a belief, no doubt erroneous, like many others in physics, chemistry, astronomy, etc., which did not hinder men from properly fulfilling their duties. As to those superior minds, to whom the imputation of insanity has been more particularly addressed, the condition in which they were, being that of the four personages of whom we have spoken, we will not reproduce the arguments on which we have laid stress, to prove that they were not insane.

In presence of this doctrine, so humiliating and so distressing to humanity, have we not reason to ask, in the words of a late writer: "What, then, is that sorrowful side of the mind which delights in the denial of immemorial possessions, which reduces to nothing the most sacred legitimacies, which causes what was adored to be despised, which converts facts and changes countenances as if by enchantment? Should the scholar reduce everything to his classifications? Can he make no allowance for epochs and beliefs? And in thus seeing him trample on all that we worshipped, have we not a right to say: Have you well understood those great undertakings that you have blackened, disparaged, and weakened; those great men whose littlenesses and weak points you have divulged; whom you have brought into disrepute by falsehood, or ignorance of their motives? Have you not been led into error by the microscope, through which you have examined them? Every epoch has in itself the reason for its being, in its actions and its thoughts; and those men, to whom you impute madness, are, perhaps, but the natural result of the times in which they lived!"

A member of the Royal Academy of Medicine, Dr. Renaudin, in a well-written treatise on Mohammed, viewed as a madman, thus expresses himself:—

"No, he was no madman, who succeeded, by so many sacrifices and self-denials, in producing such a revolution in the religious system and in the morals of an entire nation. He was no madman, who overthrew superstition and idolatry to substitute the worship of one only God; and who, by this means, extricated his country from the darkness of barbarism, made the Arab name so long feared and respected, and opened to his successors the road to so many glorious conquests. He was no madman, who endowed his country with a code of laws, of which they were before entirely devoid—a code, which, after twelve

hundred years, is still recognized in the countries professing Islamism.

“Doubtless, in the outset of his wonderful enterprise, he was not exempt from imprudence, audacity, and temerity, whose consequences, more than once, compromised the success of his mission; but, taught by experience and by his profound knowledge of mankind, trusting in God and in his fortune, pursuing the work of his life through a thousand obstacles, and a thousand dangers, Mohammed never gave way; on the contrary, he exhibited a genius full of ingenuity, firmness, and courage—a genius, fertile in resources, superior to all reverses, and remarkable for its expansion, flexibility, and perseverance.

“As to his visions, they may have been imaginary; but, why should they not receive the same explanation as that we have given to those of the great philosophers of antiquity, and of men powerfully preoccupied with one idea in an epoch of profound convictions and mysterious faith, and placed in circumstances which must react upon themselves?”

To the four examples just given, we could add that of Socrates, the greatest man of antiquity. But if our arguments, which but feebly express our conviction, have found favor with our readers, they will themselves make the application to the Grecian philosopher, who, notwithstanding medical theories, will no less be an eternal honor to human reason, and the master of Plato. Common sense could never look on a man whose conduct was so wise, so pure, and in some sort so providential, as a madman. His familiar spirit was only a personification of self, the material form of which belonged to the age. His belief in dreams he held in common with all antiquity; as to the influence which he is reproached with exercising at a distance, on his pupils, we only see in it the admiration which his talents excited in them, their devotion to his person, and the high reverence with which they viewed his mission. Besides, what matters it, if Socrates had hallucinations? The truths which he taught did not result from them; they existed no less before than after him. Finally, can we, as we have elsewhere remarked, employ this word in connection with pure conceptions, and ideas properly expressed?

Thus, in our opinion, the celebrated men whom we have named, and many others, may have had hallucinations, without their designs, acts, or conduct being in any degree influenced

by them, or without the existence of any plausible pretext for accusing them of insanity, in which respect they differ enormously from the hallucinated of our day; whose conversations, actions, and gestures have always a stamp of madness; who are the expression of no need, fulfil no mission, and, in a word, appear quite useless to their fellow-creatures.

This appears to be the proper place for us to examine hallucinations in a religious point of view; for it is contrary to reason, and degrading to human nature, to pretend that much of what has been achieved of great, good, and sublime in philosophy and morality, has been the work of madmen. To maintain that the prophets, apostles, and saints were hallucinated madmen, were to undermine the faith of thousands, and to blame even the Omnipotent Creator himself. Although the plan of this work and its limits does not permit of our treating this question to the extent it merits, we nevertheless propose briefly to state our ideas on the subject. Were we living at a period when a profession of faith would be a profitable title to temporal prosperity, we would abstain, but ours is an age of tolerance; perhaps, we may say, of indifference; every one freely expresses his opinions; we, therefore, will say that which we believe to be the truth.

There is no nation without a religion. Ancient or modern, great or little, powerful or weak, all have leaned on that foundation.*

Their duration has been in proportion to the depth of conviction. But if religion be intimately connected with the history of a people, its influence must above all depend on the purity of its origin and the sanctity of its mission; this twofold character, all must admit the Christian religion to possess.

Let us recollect the state of the world on the advent of Jesus Christ. Paganism was universal. Mankind, penned up like wild flocks, existed only by the will of their masters. Families were not constituted; the distinctive character of ancient society was the multiplicity of gods, slavery, and the little value placed on women and children. In proclaiming equality, the founder

* If England, America, and Russia have accomplished such great things, if they have been called to such exalted destinies, they owe it to their respect for religion.

of Christianity destroyed this threefold error.* At that voice man burst his chains, awoke from his long torpor, and hailed the dawn of his resurrection. When we contemplate the feeble means by which this religion was established, what adversaries it had to encounter, what obstacles to surmount, and in how few years it triumphed, no one can deny its divine origin, which is sufficiently testified by Scripture. Observe what a wonderful multitude of superior intellects have, since the earliest times, brought to its shrine the weight of their talents; number all those great minds which, during so many ages, have ranged themselves under its banner; look at what is passing in our day, and say if a religion which has reckoned, and still reckons, in its ranks so many great men, whose only enemy has been pride, whose steps are all strewn with mercies, whose faults have been those of man, never of its doctrines, ought to be regarded as the work of hallucinated madmen.

We are not the first who, persuaded of the divine origin of Christianity, have pointed out the line which separates the apparitions of the Scriptures from those of profane history. The English faculty, who have chiefly entered on the subject, have already put forth a similar opinion. Thus Arnold writes: "A rational Christian admits of no inspiration but that exhibited in Christ and his apostles. As to the gift of prophecy in paganism and amongst modern Christians, it is only claimed by madmen, dupes, and impostors. The motives of those deceivers could be traced to private views of ambition or fame and interest, or zeal for the public good."

"It has been asked," says Hibbert, "if all the authenticated facts of apparitions seen and voices heard should be looked upon as pathological cases. A distinction must be made in those that apply to Holy Writ. It would in fact be very unseemly to comment on the manner in which God, to answer certain purposes, has communicated directly with man; but this distinction once established, it is necessary to remark that no facts of the kind are proved to have occurred since the apostolic times; we, therefore, believe that all cases of like character, since that

* Guizot, *Histoire de la Civilisation en Europe*, t. i. 1842. Guizot, *Essai sur l'histoire de France*, 5th edit. Collection Charpentier, 1841.

period, belong more to medicine than to theology.”* It must be remembered that both Arnold and Hibbert are Protestants.

Abererombie says, in his work on the *Intellectual Faculties*, that, howsoever humiliating it may be to the pride of man, it is no less true that the highest efforts of his genius have only resulted in comprehending some insignificant parts of the plan of creation, and the admirable order which pervades the whole. If he attempts to dive deeper into the causes of this order, he finds that the power of the Creator extends beyond the limits of his mind, and that infinity is still before him. Notwithstanding all his efforts, he cannot step over the threshold; and, if he be permitted to reach it, he can only contemplate the boundless horizon, which meets his bewildered sight, and bow in humble adoration before unmeasured wisdom and incomprehensible power.†

It has been thought strange that a Christian *rationalist*, something of a *philosopher*, should have appealed to the authority of Protestant authors. Our reply is simple; if we believe in the excellency of the Catholic religion, if we firmly believe that our country will only be wise and happy in proportion as that religion is respected, we make no sectional distinctions, because God has reserved to himself alone the judgment of the conscience; and we find it impossible to believe that he will be inexorable to men truly religious, of whatsoever sect they may be.

There are writers, who, in view of the events that have passed before our eyes, and the more terrible ones for which they have prepared the way, should have been made more just towards religion, but who have indulged in great outcries against the distinction we have made in favor of the apparitions of the Bible. But, instead of reproaching us for the weakness of bowing with too much respect before the canonical narrations, they have

* Hibbert, *op. cit.* A very well-written estimate will be found in a work by the Abbé Lenglet-Dufresnoy (viewed religiously), of apparitions and visions which have occurred since the apostolic age, particularly in the Middle Ages. *Traité Historique et Dogmatique sur les Apparitions, les Visions et les Révélations particulières*, 2 vols. in 12. Avignon et Paris, 1751, vol. i. p. 97.

† Abererombie, *op. cit.*; John Cheyne's *Essays on Partial Derangement of the Mind in supposed connection with Religion*, 1 vol. Dublin, 1843.

attacked us as an eclectic, who adopted some and rejected others. In acting thus, we did not pretend to more orthodoxy than the Fathers of the Church, and those learned theologians, who, like ourselves, were rationalists in regard to the hallucinations of several holy personages; which assertion will be proved by the following quotations.

Saint Bonaventura says decidedly, that certain persons who imagine they see Jesus Christ, or the Virgin, and from their mouths receive consolation, are exposed to errors, the publication of which would be in itself blasphemous.* The famous Dr. Gerson has written a work entirely in the same spirit. Besides, the Church, according to Cardinal Lambertini, grants very little authority to particular visions. Some she tolerates, but rejects the mass. She shows no respect to them in acts of canonization, unless they are accompanied by sublime virtues. Even when visions are recognized by the Holy See, they do not constitute an object of general faith. Any opinion whatever, even the least favorable to miracles of all kinds, may be entertained as to their causes, without exceeding, on that account, the bounds of orthodoxy.†

Thus, if we have been at one period believing, and at others skeptical, we have only imitated the great doctors of orthodoxy. We must not, however, lose sight of the fact, that the visions of the prophets have signs quite distinct from these particular hallucinations; they present a train of consecutive revelations, carried on through many centuries, with features perfectly identical, all announcing the regeneration of the world, and the birth of a Saviour; in a word, a complete system.

One more remark on this subject. It never occurred to us to make ourselves a defender of the Catholic religion; we have neither learning nor presumption enough to undertake such a task. We merely desired to protest against those principles which would overthrow the Bible, the gospels, dogmas, and revelation; in short, that religion which M. Emile Laisset, in his remarkable article, in the *Revue des Deux Mondes*, on the *Introduction Philosophique du Christianism*, by Monseigneur,

* De Profectu, relig. lib. 7, c. 8.

† De Canonis, § 3, lib. 3, c. 52; M. Michéa, Du Delire des Sensations, p. 27.

the Archbishop of Paris, proclaimed the latest religion of mankind. The Church does not need our co-operation. Her social constitution, which all the efforts of the encyclopedists, led by Voltaire, and seconded by a powerful and frenzied aristocracy, could not destroy; which the storms of '93 could not drown in its torrents of blood, and which now numbers charitable associations composed of many thousands of men; such an organization is strong enough to defend itself.

Ecclesiastic authors have rejected the organic medical doctrine of hallucinations. The Abbé Bergier, desirous of reconciling hallucinations with reason, and of establishing certain among them considered as such, to be really miraculous, writes thus, in his able *Dictionnaire de Théologie*: "The brain of Moses may have been affected in a manner to make him believe that he saw, heard, and performed all that he relates. The family of Tobias, in like manner, may have thought that an angel appeared and spoke to them, and did such things as they saw and experienced. The organs of Saul may have been enlightened as much as if Samuel had indeed risen from the tomb. There is no ground to suspect the sincerity of those who have related these facts." No one, now, doubts the truth of religious hallucinations; the only difference lies in the mode of explaining them. Some attribute them to a diseased state of the brain, others to education, prejudice, and many other causes. Others, again, and ourselves amongst the number believe, that those mentioned in the Scriptures must be referred to divine interference; that some may be explained by the arguments which we have used in speaking of the hallucinations of Joan of Arc and Luther; and furthermore, that others may be attributed to an abnormal disposition. One remark, in conclusion: The doctors of the Church, Saint Bonaventura, Gerson, and Cardinal Lambertini allow, that pious but unenlightened persons, may be duped by their illusions. Saint Augustin has also asserted that visions and apparitions often arise from a diseased imagination. Lastly, certain books, very improperly cited as authorities, have never been placed in the list of canonized works; amongst others, *The Golden Legend*.

RECAPITULATION.—The hallucinations of many celebrated personages should be considered in relation to soundness of reason.

In making the conduct to depend on a state of health or disease, historic facts are brought beneath the empire of physiological laws, which is quite contrary to the philosophy of history.

A celebrated man, living in his age, is never the ruler of an epoch—he is but its incarnation ; and he almost invariably falls, if he desires to substitute his own will for that of others, or to turn the course of popular ideas to his own profit.

To pretend that the great actions often performed are those of monomaniacs, because the realization of a thought is irresistibly pursued and carried out, is to undervalue genius and the sublime transports of the heart. The absolute doctrine of the influence of the organs on moral actions is contradicted by daily observation, which shows mind to rise superior to bodily decay.

A sickly condition may influence temperament, humor, character, but has no action on the phenomena of consciousness.

Sensorial impressions appear, on reaching the brain, to be deprived of their sensible sign. Some persons, however, preserve the faculty of reproducing sensations in a lifelike form. Certain normal and abnormal states have similar results.

The mode of producing hallucination differs in the child, the dreamer, the poet, the thinker, the religious man ; he who recognizes its deceptive character ; he who does not allow it to influence his actions ; the man who yields to it from the influence of his age, and the deranged man.

In the theory of hallucinations, it should not be forgotten that the nervous and sanguine systems should be taken into consideration, although they are only secondary causes, and their action unknown. Hallucinations cannot be so well understood as when the nature of the thought is studied ; they may be classed in two sections—spiritual and sensual.

Ideas, which originate in the senses, are the first and most numerous, which does not at all imply their pre-existence. Having reached the brain, their images, their sensible signs may be instantly reflected, or reproduced long afterwards, or serve to form new combinations. Attention, comparison, imagination, memory, and association, have the greatest influence on these divers operations.

There are few men who do not frequently embody the thoughts which please them, and, for a few moments, consider

them as realities; but the least effort of attention suffices to dispel these chimeras.

As association plays a prominent part in the production of hallucinations, it demands special attention.

The division of ideas into spiritual and sensual is important in our theory, because we believe the second alone form the material for hallucinations, and that, if the first appear to participate in them, it is only by the abuse of abstraction, or an imperfection in our nature, which gives material forms to spiritual things. Independence of mind is manifested beneath the false sensations. Sensation reaches the brain imperceptibly, but attention causes it to reappear, visible in proportion to its strength, so that, although at first confused, by degrees clearer, it ends by developing itself palpably to the sight. The repetition of this may lead the most sensible men into error. According to Crichton, the continuance of the operations of the mind in hallucinations and monomania proves that all portions of the brain are not the seat of this phenomenon.

A powerful emotion, or a violent passion, so color, animate, and vivify ideas, that they may take a material form.

Concentration of attention plays an important part in the theory of the hallucinations of celebrated persons. The facts, on which it rests, are those where hallucinations is reproduced by an effort of the will. This theory is not always admissible, and it is with reason that hallucinations have been referred, in the intermediate state of sleeping and waking, to enfeebled attention. In this case occurs what has been observed in several pathological states, where two opposite conditions occasion symptoms apparently similar.

Nothing is more usual with nervous and impressible subjects, unenlightened by education, than to see preoccupation of mind become extreme at the approach of night, and during darkness, and give birth to the most strange and alarming creations.

Imagination exercises its influence in hallucinations; it is also remarked that they are often a painted reflex, the pictures of the thoughts and of the habitual occupations of the individual.

Memory is not less active in the formation of hallucinations, for they are often reminiscences, recollections of long past sensations placed in the brain, recalled by the well-known law

of association, and to which a physical or moral cause gives all the vivacity of actual sensation.

Erroneous beliefs, which may be called the hallucinations of reason, should be studied in their formation, because they exert a great influence on the production of social and individual hallucinations.

False ideas play a considerable part in the production of hallucinations. They are no less important in the creation of insanity. This argument appears to decide the predominance of moral over physical causes.

Their origin must be referred to forgetfulness of the two great laws of mankind, the knowledge of God and of self; whence arises the desire for the unknown, the wish to believe, the love of the marvellous, the thirst of emotion, and the ardor for knowledge; all so many sources of hallucinations.

In many cases, hallucination is nothing extraordinary; it is almost a normal state consistent with reason, and it is easy to perceive, how so many celebrated men have exhibited this symptom, without being insane.

When the actions of an illustrious man are under review, we must never lose sight of the period in which he lived. The world of Cosmao was very different from that of Galileo, and yet reason was the same in both epochs.

In all philosophical study of man, his duality must be recognized; without this consideration, it will be impossible to understand either his history or his biography; that is to say, either his spiritual or his mortal existence.

The hallucinations of many celebrated men belong to their age and not to the individual; a proof of which is, that their actions are distinguished by the highest wisdom; their enterprises exhibit superior faculties, admirable judgment, great expansion of mind, and love of their fellow-creatures.

The hallucinations of these personages cannot be compared with those of madmen; they were the representatives of an epoch, a need, an idea; they must of necessity have done as they did; their mission was a providence.

Real hallucinations are never without a mixture of insanity. The examples of hallucinated persons, who have, with a false idea, fulfilled important functions, are very rare, and have refer-

ence to individuals, who, being conscious of their state, kept a strict watch over themselves.

No one of these hallucinated persons has been situated in a like manner to those of whom we speak. No one has been the expression of a useful thought. No parallel can be established between the powerful, creative, and animated organizations of the former; and the weak, plagiaristic, and sickly nature of the second. Individuals of both these sections have had hallucinations; but in the one case they were the result of the times, and exercised no influence on reason; whilst in the other, they have ever been more or less complicated with insanity.

Every historical epoch, having its own peculiar characteristics in actions, and in thoughts, is summed up in one man, who is the natural expression of it.

A well-defined line of demarcation ought to be established between the apparitions of Scripture and the hallucinations of profane history, and even of many Christians. The former, we are convinced, are only explainable by divine interposition, whilst many of the second are referable to the belief of the times, certain psychological conditions, and to the morbid state of the brain.

CHAPTER XVI.

PHYSIOLOGY AND SYMPTOMATOLOGY OF HALLUCINATIONS AND ILLUSIONS.

Of psychical and psycho-sensorial hallucinations—The interposition of the senses—Intellectual and sensorial phenomena of hallucinations of sight and hearing—Statistics—Double-sighted hallucination—Phenomena of hallucinations of smell, taste, touch, and general sensitiveness—Manner of the associations of hallucinations—Periods favorable to the production of hallucinations—Hallucinations in dreams—Symptoms of illusions—Sexual hallucinations—Intellectual mechanism of hallucinations—Circumstances favorable to the production of hallucinations—Of the hallucinatory state—*Recapitulation.*

THE habit of considering hallucination as an inseparable symptom of insanity, has hitherto diverted attention from the physiology of this curious phenomenon. The numerous facts which we have gathered, the works of our brethren, and above all those of M. Baillarger, enable us now to fill up the hiatus.

But, before entering on this examination, a preliminary question suggests itself: is hallucination psychical or psycho-sensorial? In other words, is it purely intellectual, or does it require the intervention of the senses?

Monsieur Baillarger, who has ably sustained this double nature of hallucinations says, that in lunatics, hallucinations appear rather as purely psychical, whilst, in sane persons, the action of sensorial organs must be acknowledged. Thus, he considers that there exist two kinds of false perception; the one complete, composed of the two elements which result from the double action of imagination and the organs of the senses; these are *psycho-sensorial hallucinations*; the others incomplete, resulting only from the involuntary exercise of memory and imagination; these are *psychical hallucinations*. Howsoever strong a partisan this physician may be for the intervention of the senses in psycho-sensorial hallucinations, he allows that the participation of the senses cannot be explained, but may, to a certain point, be

proved. We subjoin the arguments on which his opinion is founded:—

Burdach says, in speaking of hallucinatory images, “We *really* see them; the eye has the same sensation as if an external object was placed before the living and open eye.”*

Müller adds, having attentively watched his own case, “We are soon convinced that they are not simple ideas, but really sensations.” “Those who have been cured of hallucinations,” continues Monsieur Baillarger, say, “I saw, I heard, as distinctly as I see and hear you;” their hallucinations are to them actual sensations.”†

Mr. Bayle has published a remarkable case in the *Medical Review*, of an hallucinated young lady, who believed herself surrounded by demons, which she saw, heard, and touched. We transcribe the replies she made to those who endeavored to point out her error: “How are objects understood? Because they are seen and touched. So I see, hear, and touch the demons who come out of me, and I most distinctly feel those which are within me. Why do you desire me to repudiate the testimony of my senses, to which all refer as the source of knowledge?” If arguments were sometimes advanced to her on the errors of the senses, which she could observe in other patients, she rebutted this comparison: “My eye sees,” she would reply; “my ear hears, and my hand touches. The patients, of whom you speak, are deceived; one of their senses is contradicted by another. For myself, on the contrary, I have the evidence of all.”

Gruthuisen, quoted by Burdach, reports cases which he witnessed, in which the sensorial organs retained, on awaking, the sensation of the impression of a dream; thus, having dreamed of the discharge of a gun, his ear still rang with the sound on awaking.‡

M. Baillarger chiefly finds the most satisfactory details in support of his opinions in observations on false visual perceptions.

The English physiologist Bostock, whose curious hallucinations I have related, remarked that the images followed the

* Burdach, *Traité de Physiologie*, trad. par Jourdan, t. v. p. 206, Paris, 1839.

† Müller, *Manuel de Physiologie*, trad. par Jourdan, t. ii. p. 606, Paris, 1845.

‡ *Op. cit.* t. v. p. 202.

direction of the eyes. Gruthuisen has seen cases in which these images concealed external objects. Amongst other facts, he relates that, agreeably to ordinary optical laws, a very brilliant fantastic image left in its place a figure similar in appearance, but dim and shadowy.

The decreasing progression in the brilliancy of images, and above all, the persistence of certain portions, should be recollected in demonstrating the action of the organs of the senses.

The case of the English doctor, M. H., which I have given, is, according to M. Baillarger, a most important one to prove that phenomena truly sensorial exist in hallucinated persons. Thus, when this physician turned around, after having gazed on a brilliant object, he continued to see it for a considerable time. Wishing to verify the experience of Dr. Brewster, on the distinction of real or fanciful objects, he pressed the globe of one of his eyes, and saw the figure before him double and of its natural size.*

The argument of M. Baillarger, which we give as faithfully as possible, does not carry conviction to our minds, and we do not find in it any proof which places beyond doubt the intervention of the senses in hallucination, and the production of the image in the eye. As to the motives alleged by Burdach and Müller, to prove that the perception is the same as that experienced by a clear and open eye, we reply, that a man whose leg has been amputated, complains, long afterwards, of a pain in his foot; the sensation is as real to him as if the member had not been removed.

We purposed making several important objections to this theory; but the critical investigation to which M. de Chambre has subjected the question appearing to us to sum up the principal ones, we confine ourselves to a quotation.

“We have never been able to discover clearly, notwithstanding the great authority of Müller and Burdach, the alleged intervention of the senses in hallucinations. According to the former, *visions* are *actually conditions of the sense of sight*, and according to the latter, we then perceive *in the eye*, when the

* Baillarger, Des Hallucinations, des Causes qui les produisent, et des Maladies qu'elles caractérisent (in the Mémoires de l'Académie Royale de Médecine, t. 12, p. 369).

thought occurs, the same sensation as if an external object was placed before the open eye. Experimentally, if it be thus, if the *organ of sense be a function*, and sensation exists *in the organ*, it necessarily follows that hallucination would be impossible if that organ were destroyed. Thus the blind would have no visions, the deaf would hear no voices. Now, we know that the contrary is often the case. The reply to this objection is, that if the organ itself be incapable of sensation, that part of the brain to which the sensation belongs is the seat of the phenomenon. But what does this mean? Has the brain one dwelling for the sensation of sight, another for the sensation of hearing, a third for that of taste? And even if it had, how will it affect those who deny the intervention of the senses in hallucination? If this phenomenon occurs solely in one part of the brain, it has nothing to do with the sensorial organ of the eye or the ear, and that is all they maintain. Beyond these terms, lies nothing but darkness. Theoretically, the intervention of the senses, as it is here understood, appears to us useless or impossible. One or other of these two things must be said: either a false sensation formed in the eye, is conveyed to the brain, or the brain, by the action of a false thought, creates a sensation on the eye. Now, an image cannot be formed in the eye without an external object; for an image existing only in the sensorial organ, and before the intervention of the brain, is not and cannot be anything but a certain arrangement of luminous rays. So much for the first sense. In regard to the second, may not the unregulated exercise of thought be, as Burdach asserts, the *occasion* of a false sensation in the eye? It will be conceded that the idea is far from being lucid. How can a cerebral or a psychological conception engender the sensation of an image in the eye? In any case, of what use is this hypothesis? Is not a delirious conception wrought in the brain? When, for instance, it has imagined a legion of devils in action, the phenomenon is complete. Why say that it cannot occur without the intervention of the eye? If the devils really exist, it is not the eye, but the brain that sees them. In hallucination, the brain imagines, creates, and perfects them, and that is precisely the fundamental character of the phenomenon. All this does not prevent a distinction between intellectual hallucinations and those which are characterized by a sensible sign, a phenomenon of the sensorial order,

and, in this respect, the works of some moderns, MM. Baillarger and Michéa in particular, have been of essential service. It is true that certain hallucinated persons, like certain mystics, hear what they call *internal* voices, a sort of inarticulated words, a mute communication, audible only in the mind; that others, on the contrary, very distinctly hear voices who call them, and reply to them, and with whom they hold long conversations. Let them give to the first kind of hallucination the name of psychical, and to the second that of psycho-sensorial, nothing can be better. Let them strictly uphold that both the one and the other are engendered in the different portions of the brain, some physiologists may agree to this. But they are nowise authorized to admit, in the last, the intervention of the senses.”*

But whilst rejecting the intervention of the senses, M. de Chambre no less recognizes their division into psycho-sensorial and psychical, as useful to assist in the study of hallucinations. We also think the distinction good, and adopt it, with the remark that we consider it applies only to the greater or less intensity of the phenomenon. If the perception be weak, the hallucination is noiseless—if more powerful, a sound is perceptible. We have ourselves noticed these mental conversations without the emission of any sound; but these conversations would be impossible if the word spoken had not accompanied the word thought; that is, if the conventional sign had not been attached to the idea. If, therefore, we do not admit the intervention of the senses in the production of hallucinations, we are no less convinced that the two constituent elements of human nature are found in the hallucinatory reminiscence, and, in this point of view, we have also adopted the division of the phenomena of hallucinations into intellectual and sensorial.

In studying the hallucinations of sane persons, it is allowed, as we have already remarked, that those of sight are the most common, whilst, in the insane, those of hearing are the most frequent and most complex. According to Marc, hallucinations of hearing occur in at least two-thirds of the patients. Amongst the most simple and the least intellectual hallucinations of hearing, M. Baillarger ranks those of lunatics who hear *different*

* A. De Chambre, Analyse de l'ouvrage du Docteur Stafkowski sur les Hallucinations, Gazette Médicale, 1850, p. 274.

kinds of noises, such as the ringing of bells, firing of guns, etc. Then follow those which consist in the *repetition of the same words*. This phenomenon is equally noticed in persons in a healthy condition; thus, the pronouncing of a name, or even a word, obstinately dwells in the mind, harasses it awhile, and suddenly disappears.

Hallucinations in a higher degree *reproduce, like an echo, the habitual preoccupation of the patients, their ideas, their studies, and their words*.

We may here notice the analogy of a mental habit with sound reason, in which many persons detect themselves talking to and replying to themselves. This bias of the mind often occasions a curious phenomenon. A man who reads a book or corrects a proof, full of the thought which engrosses him, reads it according to the text, although there is no similitude between the words written and the words thought.

Hallucinations appear sometimes to affect strange forms; but on careful examination, their elements are found to have been imbibed from books, pictures, traditions, etc. Thus, in the Middle Ages, the figure of the devil was borrowed from the prevailing architecture of the time, whose fantastic compositions formed extraordinary ornaments in their Catholic churches; witness the Abbey of St. Martin de Boscherville, near Rouen.

Hallucinations may be derived from objects long since observed and subjects long since forgotten, recalled to the memory by some unconscious cause, often by the association of ideas; thus it is true that, in the great majority of cases, hallucinations are only reminiscences or creations of known objects. Sometimes, however, it is impossible to discover any connection between these false sensations, and occupations thoughts and works. Nicolai and Bostock declare that they could not trace any foundation for their visions. Cardan says that he several times had visions of suits of armor, although it was an object entirely unknown to him.

Hallucinations have not always the character of a fixed idea, or a dominant passion; they are sometimes only the reproduction of recollections and of objects which had impressed the senses. The delirium then assumes a remarkable versatility, both in conversation and action. This is also noticed in some kinds of mania and in febrile delirium. In other circumstances,

after having commenced under a simple form, or having only assumed the hallucinations at the close of a certain time, or gradually, they become general, irregular, and attached at the same time to several delirious conceptions.

It may happen that the deranged persons imagine the voices which they hear to come from without, and M. Baillarger observes this to be most commonly the case. Very often, too, the interlocutors are designated by the pronouns *he*, *she*, *them*, and the particle *they*. When the patients are questioned as to whom these vague denominations apply to, they cannot give any definite answer. When illusions are added to these errors, the patients usually attribute them to those persons who are about them. Far from considering the words addressed to them as a product of their own minds, they attribute them to others; thus they are spoken to *in the second person*. Their minds embrace as it were two kinds of thought, the one which they know belongs to themselves, the other which they attribute to strangers; this is the fact of intellectual duality noticed in the inspired. These voices may express themselves *in the third person*, and reveal to them plots contrived against them.

Hallucinations of hearing sustain the *for* and *against*, and *reflect the strifes of conscience*; there are two voices, the one urging to good, the other to evil.

This internal combat occurs also in a state of sanity. In fact, it is not unusual to be harassed between two opposite influences, one of which counsels the adoption of a certain course, and the other opposes it.

“Some hypochondriacs,” says Mons. Falret, “suffer indescribable anxiety; they conceive that all manner of precautions are taken to prevent them from committing suicide, whilst secretly the means for effecting it are pointed out. These patients look repulsive and gloomy; despair is painted in all their features; their skin is cadaverous; their deeply-sunk eyes are yellow and bloodshot. Cephalalgia exists more or less, usually confined to the forehead, and particularly to the root of the nose. They have a sense of beating within the head; are wakeful, or, if they sleep, have troubled dreams and see fantastic apparitions.”

This psychological characteristic demands the attention of the student. It would appear that the same individual has two

different beings, the one the principle of good, the other of evil; it is the strife between the good and bad angels. We have related the case of a female who was urged to suicide, by hearing the most disagreeable, painful, and frightful things said to her, and who, at the moment of abandoning herself to despair, felt strengthened and consoled; like the scales of a balance, each rising and falling alternately. Leuret attributes the error of personality in the deranged (of which we have seen so remarkable an instance in the St. Yon Asylum, in a man named Lambert, who believed that he died at Austerlitz) to that double action, in virtue of which all the reasonings, objections, and remarks which they use in their arguments, and their dreams, lead them to think that it is another individual who thus disputes; and this obliges them to say: "They make me act; they make me speak; they drive me."

There are some hallucinated persons who converse successively with three, four, and as many as a dozen or fifteen persons, each of whose voices they profess to distinguish. Occasionally, the number of voices diminishes or augments. In the preceding examples, the deranged heard the voices but did not reply to them; the contrary might happen; in which case, actual conversations would take place; *asides*, with invisible characters. Under these circumstances, the persons affected often speak in two different voices.

Hallucinations are seldom under the control of the will; they are manifested without consciousness on the part of the individual. They surprise him by day and by night, and follow him everywhere. We speak chiefly of morbid hallucinations. In some cases, however, they can be conjured up at will. This fact, admitted by Mons. Baillarger, is a powerful argument against his theory of the weakening of attention. Abercrombie's patient could instantly evoke the figures he desired. So also did the celebrated Niebuhr. In the former example, the hallucinations, once produced, remained a considerable time. Many estimable men, subject to this state of the brain, have remarked that it is very difficult to reproduce, by a powerful concentration of thought, the object of the hallucination, although it appeared but a few moments previously, of itself, and without the slightest effort.

When hallucinations of hearing take place in those who speak

several languages, the voices are more distinct in those with which they are most familiar; and become more confused if the foreign language is only slightly understood. Thus the prefect quoted by Esquirol, heard the Russian dialect less distinctly, because he was less acquainted with that language.

Possibly, *the intellectual faculties receive a greater development in hallucination.* This fact, which has been disputed, is evident in inspired persons and ecstasies. A lady one day observed to us: "Voices suggest expressions to me with which I am not familiar; they give me words much superior to those I have been in the habit of using, or which my education justifies. Their conversation often runs on geography, politics, and on domestic economy, questions to which I am a stranger, but which I perfectly comprehend when the voices suggest them." It is to this exaltation of mind, to enthusiasm, to the choice of words, eloquence, and the nature of the organization, that we must refer the great influence some hallucinated persons have exercised over their fellow-creatures.

To this cause, Mohammed, doubtless, owed his immense influence over a large portion of mankind. No, certainly, this man was neither mad, nor an impostor! The thought of reform, which engrossed his imagination, had the same effect on him, as the transformation into corporeity of some of Luther's habitual ideas. Persuaded of the truth of his mission, but inhabiting a country delighting in the belief of the wonderful, he finally believed that he held intercourse with a celestial messenger; whilst Luther, harassed, pursued, excommunicated, surrounded by adversaries, replying to them only in transports of rage, living in the North, in the midst of all the beliefs of the Middle Ages, saw his ruling idea take the form of the devil. But the reason of neither was overturned, and their actions were ever worthy of their respective missions.

We might, also, here repeat the hallucinations of Tasso: "The subjects on which he conversed," says Manso, "were so elevated, the style was so sublime and extraordinary, that surprise, in some measure, put me beside myself." In the library of Ferrara, we have seen poems by this great master, which prove that the hallucinations, of which Manso speaks, had not weakened his intellect.

Again, *hallucinations may be the reproduction of former lively sensations.*

M. Baillarger has published an interesting case of a female, who, having seen her husband struck by a ball in the midst of a riot, was, during subsequent insanity, tormented by the firing of guns, and a noise similar to the breaking of windows by balls, etc.

Sensorial phenomena, so called, in hallucinations of hearing, consist, according to our view, in a greater degree of intensity. Thus, deranged persons sometimes hear solemn and sonorous voices. Dr. Bland mentions a young lady, who suddenly heard, whilst at work in her parlor, a deep and solemn voice which repeatedly called to her. The same hallucination occurred three different times in the same month, and never afterwards.”*

Hallucinations of hearing sometimes consist in noises, which the patients think they hear, such as the striking of clocks, the trotting of horses, as in the celebrated apparition of Ticinus to Mercatus. The young man, who heard the sound of the waves of the sea, entreated those about him to rescue him from the waters that rose around him.

We must also refer to hallucinations of hearing those numerous stories of plaintive sighs heaved by the victims of a great crime, of spirits from the other world come to give counsel, to announce an important event, or to recall the memory of a bad action, the rustling of garments, footsteps treading the room in the silence of midnight, doors opening, sighs, lamentations, etc.

In general, voices are either murmuring or whispering. The sound may suddenly entirely cease. The conversation of the hallucinated with the creations of their brain, appear to themselves so rapid, and so silent, that they explain it by a kind of intuition, an electric shock, a magnetic action, an intelligence of two beings, a *conversation in thoughts*. Blake, the celebrated seer of Bedlam, said to one who interrogated him on his communications with invisible beings: “*We speak mind to mind.*” These are facts highly important to psychology, because they present numerous points of resemblance with the phenomena observed in the state described by mystic authors, and with those of magnetism, somnambulism, etc.

* Medical Review, May, 1842.

Sometimes the voices are close at hand, sometimes far off, and in different directions. They may be concealed above the head, under the floor, may come from a neighboring house, from the chimney, from a bedpost, a bureau, a bed, or anything. Madame D—— hears voices far off in the fields; they are hidden under a tree; and she replies to them as if she had a speaking-trumpet. Voices may proceed from heaven. Lord Herbert, the greatest deist of the age, heard a sound from heaven, which decided him to publish his work against Christianity.

Sometimes the voices are only heard by *one ear*. The patient of whom Bodin speaks, and who, according to Guy Patin, must have been Bodin himself, heard sometimes with the right, sometimes with the left ear. M. Calmeil, in his article *Hallucinations of the Dictionnaire de Médecine*, in 25 vols., thus expresses himself: "Some subjects affirm that the sounds which they believe they hear, penetrate at times into the left, at others into the right ear." In the *Traité des Apparitions et des Vampires*, by Don Calmet (t. ii. p. 371), we read the case of a young man who, in his left ear, heard distinctly a voice proceeding from the corner of the cabinet, which seemed about a foot above his head, and which spoke very correctly to him for half a minute, desiring him to perform a certain action, on which it recommended secrecy.

Mons. Michéa has given to this phenomenon the title of double hallucination (*hallucination dedoublée*). It is not easily discovered but in the senses of touch, sight, and hearing. We will relate some instances mentioned by this author.

John Lairy was attacked with a high fever. On the tenth day of his sickness a very remarkable hallucination took place. He believed that a man was attached to his right side, who was equally ill with himself. It was his dominant idea. He spoke only of the companion who partook in his sufferings. He was very angry that no attention was paid to this companion, particularly that nothing was given him to drink, whilst all the care and nourishment was bestowed upon him. He frequently conversed with him; and, when the fever had abated, it appeared to him that the individual had risen, but was not far off. On every other subject the patient was perfectly sane. To the endeavor to persuade him that all he believed himself to see and hear was only the result of an irritability of the brain, he re-

plied with violence: "But here he is; he returns; I feel him, I touch him, I see him, I speak to him, and he replies."

At the end of three weeks, he said that his comrade had quitted him during the night, having left him, for a legacy, a bladder filled with blood.*

Marcel Donat mentions a woman, fifty years of age, who, subsequently to a severe illness, incessantly saw spiders, spectres, and tombs. These false perceptions only appeared when she opened the left eye, the right being closed, whilst in a reversed action she saw nothing strange. Marcel Donat said that neither eye exhibited any disease either in the humors or the tunica.

Mons. Michéa, who has more particularly noticed *double* hallucinations, draws the conclusion that the fanciful object which appears transmitted to the perception by a single one of the symmetrical portions of a sensorial organ, is one of the characteristics by the aid of which we can distinguish the subjective sensorial perception from the subjective cerebral perception. We have already replied to this opinion on the intervention of the senses. Dr. Wigan would have cited this double hallucination in support of his doctrine of the duality of the brain.

It is not unusual for hallucinations of hearing to be accompanied or preceded by *different kinds of noises*. The patients hear noises overhead, and on the walls; or the noises resemble humming, hissing in the ears, or breathing.

Hallucinations of hearing, instead of being external, become internal. The voices emanate from the head, the breast, the epigastrium, the abdomen; and some patients have imagined themselves to become ventriloquists. This symptom is not confined to those having hallucinations, but occurs also with somnambulists, cataleptics, and in certain hysterical cases.

Auditive hallucinations are very frequent with the insane, even if they are deaf. An old lady of seventy, blind and deaf, whom we several times attended, heard the conversation of her friends, and was much amused. It is said that Beethoven, who became entirely deaf in his latter years, distinctly heard the performance of his sublime compositions repeated in his head.

The frequent occurrence of hallucinations of sight in persons

* M. Boursat, *Observat. d'Halluc.* (Encyclograph. Méd., Feb. 1845), p. 327. *Hist. Méd. Mirabil. Francf.* 1513, lib. ii. cap. i.

perfectly sane, is well known; which caused us to say, in our first edition, that they were more numerous than those of hearing. A glance at the annals of the Middle Ages will satisfy us on this point.

Amongst intellectual phenomena of this sense, we must place *the reproduction of a single object, always the same, during an indefinite period*. One of our brethren, Dr. W. saw constantly before him a black cow, and became so worn out with the persistency of this false sensation that he destroyed himself. No one who has read the *Demonology* of Sir Walter Scott, can forget the spectre of the physician. The ancestor of Sir Charles Bonnet, who, wide awake, saw before him the figures of men and women, birds, ships, etc., is an interesting example. It is important to notice that he did not, like visionaries, take these visions for realities. He was able to judge sanely of all these apparitions, and correct his first impressions.

M. Lelorgne de Savigny, of the Institute, who was for twenty years distressed by a malady in which hallucinations of sight formed one of the chief symptoms, relates, as amongst the most common of his visions, "the scene of a spacious vault built up of innumerable human countenances, all equally expressive, but yet," he adds, "all having a kind of inflexibility, and fixing on me malicious looks."*

Religious madmen and ecstasies present the most complex examples of hallucinations of the sight. One of these monomaniacs, several times under treatment at Bicêtre, experienced the most varied visions; he saw future generations pass before his eyes, and spread out before him like the most magnificent pictures.†

Visions often bear an intimate relation to the *actual preoccupation of mind of the patient*. Thus, we see in our dreams the image of the person who has engaged our thoughts during the day. At other times they are the reproduction of vivid external sensations. M. Baillarger gives the following example, taken from Pariset's lectures: "A general, whose fame is known throughout the world, was one day unadvisedly drawn, during a

* Annales Médico-Psycho., t. iv. p. 34.

† Histoire d'un Fou guéri deux fois malgré les Médecins et une fois sans eux.

battle, into the midst of his enemies. Separated from his own troops, and surrounded by adversaries, he looked for immediate death. He however escaped, but the impression which his danger left on his mind was profound and lasting. Since then, this general has filled a throne, but he has occasionally experienced a singular hallucination. Suddenly, in the midst of the silence of the palace, he has been heard to utter violent exclamations, and has been found as in the act of defending himself. It has lasted but a few moments, but it was the scene of the combat re-enacted to his sight. Pariset adds, that this false sensation decreased with the advance of age.

All ideas and preoccupations may be transformed into hallucinations; and, consequently, be as various as the individuals; we will restrict ourselves to a few examples of lesions of this function of most common recurrence. There are some hallucinists who see the police-officers seeking for them. One, to escape them, jumps, almost naked, from the window. Others tremble at the sight of the scaffold, the executioner, and *gendarmes*. Melancholy monomaniacs, who imagine that they are pursued, see none but enemies around them. Women frequently have visions of angels and devils. Spectres, phantoms, and menacing countenances appear very frequently in some kinds of insanity. Cats, dogs, serpents, etc., are also of frequent occurrence. Cardinal de Brienne asserted that his bed was filled with scorpions, which attempted to devour him.

In erotic ideas, the apparitions of angels, men, and beautiful women, are frequent. Madame C—— sees four men enter her room every night, who allow her no rest. Another thinks that the young men who enter her door deserve all the punishments under heaven. In educated minds, hallucinations may be composed of subjects of study. Blake, of Bedlam, received visits from every great historical character. The poet Harrington saw bees, flies, and birds constantly exuding from his skin. Hallucinists frequently have no recollection of persons or things which they see. A man told us that he saw three strange men, who, after making grimaces at him, climbed up the stove-pipe and disappeared. Under some circumstances long processions and figures of all kinds pass in review. An old lady of eighty, expressed the great pleasure she derived at the sight of the large company assembled. The thousands who composed it, in

full dress, passed and repassed with their wives and children, partaking of the amusements of the *fête*. Another lady received company, who played, took tea, and conducted themselves like characters in real life.

Visions are frequently the painted reflex of the occupations of the hallucinated. A student in theology insists that the devil enters him and takes up his abode in his brain. A learned Englishman, Ben Jonson, passed a whole night in watching ancient nations engaged in battle around his arm-chair. Luther is surrounded with flaming torches, and fights against the devil, who wears the black gown of a proctor. Zimmerman sees enemies everywhere. Cardan, whose son is implicated in a plot which will lead to his death, is struck by the sight of a bloody mark on his finger, which increases during fifteen days. Ravailiac relates that he saw victims flying before him, and found on a statue the head of a Moor whom he had seen in the studio of an artist.

Many criminals have been pursued by the spectres of those whom they have assassinated; some are horrified at seeing the ghost of a father, mother, or child, notwithstanding the fact that these beings are living and present with them.

Hallucinations of sight, which reproduce the objects that are the most interesting to, and make the greatest impression on the multitude, have excited general attention in a very high degree; they are also discussed in a number of works under the name of *visions*.

This belief in visions was formerly so universal, that there was neither castle, churchyard, house, secluded spot, or street which was not haunted by one. Everybody was the hero of an apparition; and hallucinations, heretofore occurring singly, appeared as an epidemic; thus, during the plague in Néocesarea, spectres were seen to enter the houses; likewise in Egypt, in the time of the Emperor Justinian, black men, without heads, were seen to row on the sea in boats of brass. During an epidemic which depopulated Constantinople, demons were seen running from house to house, and striking the inhabitants with death.

In the consideration of 177 cases of hallucination, we found the proportion as follows:—

Hallucinations of sight	78
of sight and hearing	46
of hearing	16
of sight, hearing, and touch	4
of sight and touch	8
of sight, hearing, and smell	1
of sight, taste, and smell	1
of hearing and touch	2
of smell	3
of taste	2
of smell and taste	1
of touch	9
of all the senses	6

 177

Out of these 177 cases of hallucinations, 25 were combined with illusions.

According to this abstract, hallucinations of sight will be found to occupy the foremost rank, those of sight and hearing the second, and those of hearing the third.*

The sensorial phenomena of hallucinations of sight are more interesting than those of hearing; because the images can be followed out in detail and described with clearness and precision. In the hallucination of the medical student mentioned by Chardel, the figures were bright as silver, the eyes had a sinister expression, the robes were of grayish white; the ecclesiastic who subsequently appeared with a book in his left hand, was pale, and full of dignity, etc. Burdach, speaking of the fantastic images which precede sleep, describes them as "sometimes simple outlines, sometimes shadowy figures; now the images are luminous and colored, and now appear light on a dark background." Instead of being thus clear, apparitions are indefinite, confused, as if seen through a gauze veil; of a whitish vapory appearance, the shadows of a shade; hence, evidently, the forms ascribed to spectres, phantoms, and spirits; and the reason of this is, because the ideas being incompletely

* The statistics which we give relate principally to persons of sane minds.

formed in the brain, are consequently but imperfectly clothed in their material forms.

To this cause must be added the influence of darkness and silence; occasionally, figures and objects are only half formed. Hallucinists see only a portion of a body—the head, or the limbs; sometimes they see it reversed, or divided in half. Moreover, an apparition may only consist of an arm, a hand, or an eye. A woman told us, long since, that she constantly saw a head in profile, the eye of which was always looking at her. This variety explains the stories told of heads which haunt criminals, and of a vengeful eye ever gazing on a culprit. We have given the case of an hallucinated female, who saw her eye leave its socket and roll on before her.*

Visual creations undergo *motions, changes of dimension, and transformations of form*. Thus objects which appear fixed, begin to move and increase indefinitely, until they vanish into distance. Some, on the contrary, gradually shrink until they appear to sink into the earth.

Mr. Bayle mentions an old custom-house officer, who was daily tormented, at a certain hour, by a very singular vision; all at once he would perceive a spider suspended from the middle of the ceiling. He would see it increase in size, until it completely filled the room, which he was obliged to leave, in order to avoid being stifled by this horrible and gigantic animal. He recognized an optical delusion, but could not surmount the horror with which it inspired him.

Hallucination, most usually, *appears suddenly*; it may disappear in like manner or persist for a certain time. "A lady," says Mathey, "on returning home one evening, saw a man in her room, who fled and disappeared through a closed door." The case of Nicolai, already described, contains curious details of the gradual disappearance of the images. The figures began to move more slowly, they then became paler, then vapory, and, finally, dissolved into air. The spectre seen by Spinosa, in his retreat at Rhinbourg, disappeared thus gradually, its colors growing weaker around the head of the philosopher.† The

* Theologians have termed *apparition* a false perception of an object vaguely known; and *vision* that in which the object is clearly manifested. —Le Cardinal Bona, *Du Discernement des Esprits*. trad. Franc., p. 675.

† *Opera Posthuma*, epist. xxx., Petro Balling, pp. 471–472.

duration of false visual sensations varies considerably. In some cases it only lasts a few minutes, whilst in others the same image has been visible for twenty-four hours or longer. Hallucinations may supervene, almost at the same time, with general delirium, and also cease with it. This disposition, according to M. Lélut, occurs principally with young subjects, of a sanguine temperament and a lively and excitable disposition.

Although night, darkness, and silence are favorable to the production of visions, certain individuals have them indifferently by day or night. Objects may disappear on closing the eyes, and appear again on reopening them. With some exceptions, visions only occur during the day, and darkness, far from favoring them, makes them, on the contrary, disappear. But there are also some in whom they occur with eyes either open or closed.

The images which appear to the hallucinists usually confront them, but in some instances they are by their sides. The distance at which they are seen varies curiously. The skeleton head mentioned by Sir Walter Scott, appeared at the foot of the bed.

Sometimes the position of the image changes with the direction of the sight. The physiologist Bostock says that apparitions *always follow the movement of the eyes*. Many cases seem to prove that the intervention of an opaque body may conceal the fancied image. The celebrated English artist, Martin, saw, it is said, beforehand, and by a real hallucination, the pictures whose plan and composition he had not yet even contemplated.

Science offers many analogous cases; but it is more usual to find fantastic images conceal external objects from the sight of the diseased person. The German physiologist, Gruthuisen, says he is perfectly sure that floating images entirely hid the furniture of the room from his sight.

Hallucinations of sight occur less frequently with the blind than do those of hearing with the deaf. Nevertheless, science is in possession of several examples, and in our own practice we have noticed three. We have mentioned that of the celebrated Niebuhr, who described to his friends all the various scenes which he had formerly seen in his travels; whilst he spoke, they rose up before him in all the coloring, animation, and splendor of nature. An old lady, of eighty-two years, saw a

considerable number of persons enter her room daily ; she had the door and window opened in order that they might pass out. In the private hospital of my daughter, Madame Rivet, is a person blind, deaf, and dumb, who both sees and hears.

Hallucinations of smell, taste, and touch are simpler than those which we have just examined. They are only the reproduction of a sensorial impression. It is very difficult to distinguish them from illusions.

Some individuals who experience hallucinations of smell, think they inhale the most exquisite perfumes ; others, again, complain that they are poisoned by mephitic and pestilential odors. The appearance of holy personages fills the room with the most delicious scents, whilst that of demons leaves sulphuric and noisome exhalations. A madman, who had sinned against good morals, complained that the devil had enveloped him in a cloud of sulphur. M. Baillarger knew a lady who was continually distressed by an infectious odor which she believed to emanate from herself. One day that Esquirol invited her to walk in the garden, she refused, fearing, as she said, that all the plants would be killed by the scent from her person.

To these hallucinations, and this species of delirium, may be referred what Don Calmet relates of certain men, "who damaged all they looked upon, even to the breasts of the nurses, whose milk they dried up ; the plants, flowers, and leaves of the trees, which fell off and died on their approach ; so that they dared not enter any place without first giving notice, in order that children, nurses, young animals, and everything which their looks could infect, should be removed."* In proportion as we progress in the study of this singular affection, do we account for a host of historical documents, which the ignorant skepticism of the eighteenth century has ranked amongst fables.

Hallucinations of taste are likewise rare ; they are generally observed at the commencement of insanity, and during its most active period. Cases in which they exist alone, in a chronic state are very unusual. Such persons believe they are partaking of excellent viands and drinking delicious wines, although they have really nothing. Others complain of having detestable food, tasting of verdigris. Illusions of taste are more frequent.

* *Traité sur les Apparitions*, t. i. p. 463.

The insane lick the walls, believing them to be sugar ; they eat gravel, earth, and dirt, and maintain that they are of excellent flavor. The difficulty of distinguishing these lesions of sensibility, above all in mania, explains the reason why they have hitherto been slightly noticed. It is also frequently difficult to distinguish hallucinations of touch from illusions. One of the most common forms is that caused by imaginary electric, galvanic, and pneumatic machines, and by physics and chemistry. The patients complain of being experimented on, professing that they have received electric discharges, have been pierced, pinched, beaten, and whipped.

Mathews, mentioned by Haslam, professed to be under the control of a set of wretches, who, by means of an ingenious machine, of which he gave a description and drawing, put him to insufferable torture. Some feel themselves pierced with nails, and lacerated; others affirm that they are being suffocated, that persons and animals are walking over them, that they are thrown down, and half killed with blows. This peculiarity should be generally known, as such an assertion on the part of the patients has frequently imposed on their relatives.

The impression of touch is very frequent in females. One young lady affirms that she is nightly flogged until blood flows. Another, somewhat advanced, complains to us, with great indignation, that she is very ill treated.

Sorcerers affirm that they were often struck by the devil, who thrashed them soundly ; they ate and drank at very splendid feasts. Many remarked that these repasts did not nourish them, for they felt as hungry as before. One of my patients, a deranged paralytic, complained to me that every night his feet were burned. Two others were continually moving from place to place, to escape the wind that was blowing on their legs ; and Ravaiillac felt a figure jumping on his body.

The sensation of being detained by invisible hands, and in females, of being sucked, should also be mentioned. Some of the insane complain that, during the night, all their blood is pumped out by frightful figures, who suck them.

It cannot be disputed that these different cases of hallucination, above all those affecting the senses *generally*, may be identified so closely with illusions that it is almost impossible to separate them ; but in other cases, it is acknowledged that the

sensations of hypochondriacs appear evidently to arise in the brain, and may, by concentration of thought, act on its organs, and cause nervous disorders. Some insane persons think their heads so light that they must be empty, or so heavy that they seem filled with lead.

From close observation, it seems to be decided that hallucinations are rarely confined to one sense; in recognizing the truth of this fact, on which M. Foville particularly insists, we may add that, in general, hallucinations of one sense prevail greatly over the others. It is chiefly in acute diseases that the union of several hallucinations takes place.

Hallucinations of the different senses often occur in conjunctions of two or three. Dr. Pressat remarked that false sensorial sensations succeeded each other in the same patient in the following order: Hallucinations of sight or hearing, of smell, then of taste and touch, "so that," said he, "the last have always brought in their train those of the preceding sense; thus hallucination of smell is also that of sight and hearing; general hallucination of touch is also that of sight, hearing, smell, and taste, at the same time.

When hallucinations of several senses exist, they are ordinarily intimately connected; as may be remarked in the case of the patient who licked the walls because they appeared to him to be covered with delicious oranges, at the same time that he inhaled their odor and tasted the fruit.

Hallucinations of several senses sometimes reproduce vivid anterior sensations, which had occurred simultaneously. On this point, M. Baillarger mentions a woman on whose head a flower-pot fell, and who directly afterwards heard the noise it made in being shattered on the pavement. Subsequently, twenty times a day, she felt the same blow, and heard the same sound.

Association of ideas explains, in an infinity of cases, the simultaneous existence of hallucinations of several senses.

The *psychical hallucinations* of M. Baillarger, of which we are about to point out the principal characteristics, have been severely criticized by M. Michéa, who has termed them *false hallucinations*. "It is," he says, "a strange error, to make the study of dreams a basis on which to build two kinds of hallucinations. All fantastic perceptions occurring to a man in sleep,

are to him as realities. To admit of hallucinations stripped of their appearance of objectivity, words without sound, images without form and color, is to confuse all psychological forms. Hallucination implies *always* and *necessarily* the appearance of an external object, a concrete phenomenon, a material reality."* According to M. Michéa, a false hallucination is the form which serves as a direct transition to sensorial illusion, as the latter is the form which immediately precedes real hallucination.†

We will not repeat the arguments of M. De Chambre, nor our own, on the absence of proper proofs, to establish the intervention of the senses in hallucinations; once again, according to our view, in the two kinds of hallucinations mentioned by Mons. Baillarger, there is only a difference in intensity and degree; but viewed psychologically, the study of hallucinations termed *psychical*, which are almost entirely formed by perceptions of hearing, present several very important points of observation. To them, in fact, may be traced several singular conditions of the mystics. The *Lettres Spirituelles sur l'Oraison* furnish us with useful information on this subject. They admit of intellectual and corporeal visions, internal and external voices and sentences, odors and tastes, which sometimes affect the mind, at others, the sensorial organs. Of the voices, some are intellectual, and created in the interior of the mind; others corporeal, and strike the external ears of the body. Thus the division proposed by Mons. Baillarger, does not, according to this author, present anything new; it is that of mystic authors. He terms *psychical* hallucinations, visions and intellectual locutions; and *psycho-sensorial* hallucinations he terms visions and corporeal locutions. As proofs, in support of his opinion, this physician remarks that hallucinations, in dreams, are generally psychical; no sensorial impression is preserved on awaking. At other times, on the contrary, the direction of the voice, and its strength, is recollected. A sensation of smoke, pressure, and blows remains. There are patients who hear a thought at a distance, and frequently assert that they can converse mentally with those who surround them. They answer questions, which they imagine to be addressed to them, without a single word having been uttered.

* Michéa, *op. cit.* p. 102, *et seq.*

† Psycho-sensorial hallucination.

Leuret relates, in his *Fragmens Psychologiques sur la Folie*, that Friar Gilles, disciple of Saint François, and Saint Louis the King, conversed a long time with extreme consolation of mind, and without the aid of words, which, says Friar Gilles, would more have impeded than assisted us, by reason of the sweet peace which our souls experienced.

Patients of this class pretend that there are invisible interrogators within them, who speak with them, in thought, mind to mind, by intuition, magnetism, and idea; they hear internal voices. On this subject, the very curious case of Noël, detailed by Cazauvielh, may be consulted.*

An insane woman, in the Saltpétrière, always replied to the questions addressed to her by Dr. Leuret; when the physician ceased speaking, she continued the conversation, and gave answers to fresh questions which she imagined were addressed to her, but which had no connection with each other. "To whom are you talking?" inquired Leuret; "I am not speaking to you."—"I hear," she replied, "your thoughts, and I do not know why." A reply exactly similar to that of the seer, Blake.

The cases in which the hallucinated hear voices in the epigastrium, and receive communications by a sixth sense, still appear to belong to the same class. Sometimes it is not in the epigastrium alone that a part of their thoughts seem to dwell; it appears to them that their entire minds are exercised on the point. Van Helmont experienced this under the influence of the poisonous action of aconite.

Finally, it is necessary to remark that patients sometimes use the word *voice*, for want of another expression, to convey their feelings.

Independently of the phenomena peculiar to each sense, there exist others common to the whole group.

General Symptoms.—In the study of hallucinations, a fact is revealed which appears specially to belong to insanity. The man who perceives the first dawnings of hallucination has often the power to conceal it; so that it is only when the evil has burst forth that he is constrained to acknowledge it. Psychological researches of the highest interest might be made of the method in which a false idea, at first slight and fugitive, tra-

* Du Suicide et de l'Aliénation mentale dans les Campagnes, p. 166.

verses the brain like lightning, to reappear at some moment when least expected. It would be very curious to examine how this impalpable idea, whose existence is only indicated by the associations which it calls forth, is colored, pictured, and, finally, assumes a body, which places itself before its victim, and pursues him everywhere like his shadow. When the hallucination occurs in this manner, before insanity is discovered by parents or friends, who perceive no disorder either in words or actions, then, most frequently, a change is observed in the conduct and affections of the party attacked. Hallucinations may have no influence on the conduct, either because the individual is conscious of the morbid phenomena which he experiences, or that he does not allow his actions to be influenced by them. This state is sometimes greatly prolonged, and is in nowise incompatible with the free exercise of reason.

When the sufferer has once yielded to the power of the hallucination, his conviction in its reality is profound; nothing can persuade him that it is a sensorial error. Some cases, indeed, are quoted in contradiction of this doctrine; but, whilst we admit such, we look on them as exceptions. It is to the firm persuasion which the hallucinated have of the existence of their visions, that the heroic patience with which sorcerers supported the tortures imposed by their ignorant judges must be attributed. The gift once accepted, it was to them what the philosophic idea was to Savanarole, Campanella, Vanini, and so many others who died in its defence on the scaffold. Perhaps, also, this deep conviction may be attributed to the remark they would naturally make, that they could judge of real objects as correctly as other men. This rule is not without exception, for there are some hallucinated persons who are conscious that they are delirious, and are aware that their sensations are false, and this conviction is even mingled in the hallucinations of their dreams.

The hallucination which, under some circumstances, has shown itself as a predominant symptom, may be marked or enfeebled by other forms of mental alienation, or may reappear, and exist after the termination of the malady.

One of the most decisive symptoms is to see a patient in the midst of a walk, or an animated conversation, suddenly stop, listen, even move aside to reply to the voice which questions

him, to look at the object presented, to inhale odors, taste food, or become irritated by blows. Whilst I am writing, I observe one who has kept silence for two years, but whose pantomime is most expressive; he questions, replies, accuses, defends himself, and addresses reproaches. His conversation with imaginary beings are very frequent. Esquirol suggested that these symptoms may be noticed in all insane persons; but, he adds, that individuals who, prior to the malady, were ruled by passion or exposed to powerful struggles of mind, are more liable to them than others, above all if they have applied to abstruse and speculative studies. We see patients daily who gesticulate, talk with imaginary beings, and appear very much absorbed in listening to them, so that this disposition appears to us rather applicable to the major part of the hallucinated, than to a particular section.

The different forms of alienation impress their character on hallucinations. In lypemania, the apparitions, voices, odors, etc., are most usually those of wretched-looking figures, monsters, menacing words, which excite to evil, and mephitic emanations. If the insanity leans particularly towards religious subjects, then the patients see devils or angels. In erotomania, they are handsome youths or beautiful girls. When suicidal and homicidal monomania prevail, they then hear voices exciting them either to kill themselves or others. In general, the hallucinations of monomania vary but little, and are observed long after the outbreak of the malady. In the melancholy form, the cerebral disorder sometimes commences with an hallucination, but most frequently the monomania is developed by a passion, an exclusive idea to which hallucination unites itself; and results in a personification of that idea which augments still more the conviction of the alienated. In stupidity, hallucination is premonitory, and frequently accompanied by mental alienation.

Hallucinations are also of frequent occurrence in mania; but they are not so fixed as in the preceding kind. They vary with the ideas of the maniac, or if they appear beneath the torrent of ideas and of sensations which his brain continually creates, they are weakened, or at least in a great degree masked. "Hallucinations," says M. Aubanel, "sometimes announce the commencement of mania; they are fugitive, numerous, and capricious; much more frequently, maniacal delirium gives rise to

hallucinations, which in mania are sometimes the last symptom. The patient is calm and rational, yet he hears voices. They may continue for several days in individuals whose reason is entirely restored. Hallucinations are less common with maniacs than illusions of the senses. This sensorial aberration explains why certain maniacs eat filth, and resist intense cold, etc."

Hallucinations may exist with acute dementia, but they are rare and slight. Dementia appears less favorable to their existence and *duration* than the two preceding forms. In fact, it seems that hallucinations, being occasioned by an exaltation of the faculties, can only be transitory in the demented. This theory is not entirely supported by observation. We have already remarked that many hallucinations in this kind of madness have been described, the degrees of which are infinite, and present, moreover, two important varieties—monomaniac and maniac dementia. In paralytic dementia, these false sensations are rare; and authors have asserted that they never occur but in the first period of that disease. "Never" is a word no truer in medicine than in politics. For twelve months I attended a paralytic patient, who hardly spoke, could scarcely walk, and yet who frequently saw a shark ready to devour him. When his terror reached its climax, his tongue was loosened, he uttered terrible shrieks whilst speaking of the shark, threw himself back, and would have leaped out of bed, if his strength had permitted it.

Esquirol says that hallucinations are usually the lot of weak minds. Certainly, errors of sensation are remarked in individuals of very ordinary intellect, but they are equally observed in men of highly cultivated minds. Amongst the hundreds of insane who have come under our notice since we first attended to this branch of pathology, these two classes have been pretty equal in number; and it has long since been remarked that men the most celebrated for capacity, depth of reasoning, and strength of mind were not exempt from this symptom. The *Lives of Plutarch*, in which he speaks of the phantoms of Brutus, Dion, Cassius, etc., refute this opinion.

There is one symptom of hallucination of high interest, on account of the serious consequences that may result from it. Apparitions and voices often act only negatively on the insane; but they are also frequently the origin, by their counsels, menaces, and the terror they inspire, of strange actions, and

singular and sudden resolutions. Thus the afflicted of this class prostrate themselves on the ground, or throw their arms around the neck of some person because God has commanded them to embrace him, offer insults, utter sharp words, challenge, strike, and wound, or fixedly look on the sky, the sun, etc. These acts may have dangerous consequences, and lead to suicide, theft, murder, or arson.

These hallucinists give no truce to those whom the creations of their brain have once marked out for destruction. A man destroyed his child, because he continually heard an angel commanding him to repeat the sacrifice of Abraham. "An insane person of our establishment," says M. Guislain, "asserts that invisible persons speak to him; some accuse him of murder, and announce the death of his mother, whilst others defend him. Happily, the patient is perfectly aware of his condition, and speaks of the strangeness of his ideas, for which he cannot account."

A deranged man hears a voice, which he obeys, ordering him to mutilate himself; and a girl obeys a voice which commands her to murder her child.

We cannot too much insist on the frequency of hallucinations which make the alienated believe that they are abused, mocked, and threatened. "They are incessantly calling me thief, assassin," said an hallucinated person to me one day. "Who calls you so?" "*They.*" But, like the greater number of those belonging to this class, he could not point out any one. Some hear agreeable words, conformable to their wishes; others hear menacing language. A young English lady converses every day with several of her countrywomen. Madame C. has long conversations with the angel Raphael. Numa talked with the nymph Egeria, Mohammed with the angel Gabriel, Luther with the devil, Charles IX. heard in the night the shrieks of the victims of St. Bartholomew. An old musician was constantly surrounded by the harmony of instruments.

The circulating and digestive functions, sleep, and secretions, present changes which should be noticed. Messrs. Leuret and Mitivié have described, in their pamphlet on *The Rapid Pulse of the Alienated*, that under this form of delirium the greatest disorder in the circulation was observable. In fifty cases, they have reckoned ninety-five pulsations in the minute. Does this

quickness of the pulse belong to diseases of the heart, which are, according to Messrs. Nasse and Foville, very common with the alienated? Might it not also be the result of sleeplessness, so usual a symptom, or to the agitation caused by visions and voices, constant incitements to anger, rage, vociferations, or other kinds of emotion?

At first the digestive organs may be deranged, when cephalalgia and fever exist; but they are chiefly so affected when the idea of the hallucinated person is of a mournful character, when he fears the agents of public justice, and *gendarmes*, and is constantly beset by constables, or when he refuses food; the result of these prolonged fastings is manifested by serious disorders in the stomach and intestines. Constipation exists as in madness. The fear of poison acts equally in impairing the digestive organs.

The sleep of the hallucinated is generally short, and almost always disturbed. Uneasiness and the distress which many persons feel in the dark, are greatly increased by apparitions. When these are of a terrible character, and the voices are threatening, the sufferers cannot enjoy a moment of repose; they shriek, fight, and exhibit evidences of a fearful conflict. When the cries of an insane person are heard in the silence of the night, it is certain that they are visited by hallucinations.

Disordered secretions offer nothing particular; occurring as they do in mental maladies, without being combined with hallucinations, they may be referred to those kinds of diseases.

Inquiries have latterly been instituted as to the time most favorable for the existence of hallucinations. Observation proves them to be most common in the evening, at night, and on going to rest, and that they obey a natural law, by which mournful ideas, uneasiness, fear, and terror are increased by solitude and darkness. But, although the greater number of hallucinations take place at night, many likewise occur during the day. We subjoin our observations on 144 cases.

62	times	hallucinations	occurred	at	night,
50	“	“	“	“	during the day,
32	“	“	“	“	by day and night.

The nature of the hallucinations does not appear especially to influence the period of their appearing.

It has, however, been noticed that some kinds of hallucinations appear indifferently day and night, asleep or awake, whilst others only come in the night.

M. Baillarger, in a memoir presented to the Royal Academy of Medicine,* entered into more circumstantial details, which we proceed to quote. Many of his deductions are verified by cases contained in this work.

1. The transition from sleep to waking, and from waking to sleep, exerts a positive influence on the production of hallucinations on subjects predisposed to insanity, previous to, in the commencement of, and during the progress of this malady.†

2. The mere act of lowering the eyelids is sufficient with some subjects, and even during their waking hours, to produce hallucinations of sight.

3. Hallucinations occurring in the intermediate state between waking and sleeping, howsoever short of duration, become most usually continued, and excite delirium.

4. Madness, in subjects already attacked by hallucinations at the moment of sleep, is quickly, and from its commencement, characterized by hallucinations.

5. Hallucinations occurring whilst awake, frequently become stronger at the moments of falling asleep and of awaking.

6. A fit of mania may follow immediately, and from the first access, hallucinations produced at the moment of falling asleep and of awaking.

7. Hallucinations of one sense occurring during waking hours, those of another sense may be produced at the moment of falling asleep.

8. The transition from waking to sleeping has much greater influence on the production of hallucinations, than the transition from sleeping to waking.

9. It is frequently after the suppression of a hemorrhage which has produced symptoms of congestion towards the head, that hallucinations have been produced at the moment of sleep.

10. The influence of the transition from waking to sleeping in the production of hallucinations, proves that at least in cer-

* Séance du 24 Mai, 1842. Mémoires de l'Académie Royale de Médecine, t. xii. p. 476.

† This fact has already been noticed by Meister, in his *Lettre sur l'Imagination*.

tain cases, it is a phenomenon purely physical, and demands purely physical treatment.

11. Hallucinations occurring in the intermediate state between waking and sleeping, above all in subjects predisposed to insanity, or who have already been deranged, are often the indications of impending delirium.

12. Hallucinations which precede sleep, and from their first appearance continue during several hours, are a cause of transient madness; and may excuse acts committed during the night by a subject who on the following day will be of perfectly sound mind.

Hallucinations in Dreams.—All the symptoms which we have enumerated may be reproduced in dreams; but, by reason of the nature of the impressions, they are often less vivid. False sensations do not always cease immediately on awaking in sane individuals, only they disappear in a longer or shorter time, whilst with deranged persons they continue.

The action of thought may be pursued in dreams, and events long passed be reproduced, works may be completed, and new combinations take place. The hallucination of a dream possesses at times a more astonishing character, since it appears to announce an event which is passing at the moment; the best explanation which can be given of this phenomenon is, that the preoccupations of the day have not been interrupted by sleep.

Hallucinations in dreams are often characterized by the presence of an incubus. This phenomenon was formerly very common in nocturnal hallucinations.

The hallucinations of sorcerers, in the Middle Ages, were very often universal; they saw, heard, felt, smelt, and tasted in common. This symptom also belongs to deranged and even sane persons, but is much less frequent. A more common event is to hear madmen reason during the day in accordance with their nightly hallucinations.

Finally, there are cases of somnambulism which present hallucinations similar to those of dreams. Many observations in these two classes prove that the will of man may be perverted, and he may be led into actions involving serious responsibility.

Symptoms of Illusions.—The symptomatology of illusions is

so closely allied to that of hallucinations, as to need only a summary notice. The series of phenomena (called sensorial and intellectual) of hallucinations will bear the same explanation. The essential characteristic is the transformation which external objects, or those which exist out of the brain, undergo. A stranger may be transformed into a friend, a relative, a husband; or, a woman may become a man. The persons of their fellow-patients are altered to those of other individuals. One person, on looking at himself in a mirror, was so strongly agitated that he rushed on his keeper and stabbed him with a knife. A descendant of the great Reformer, whom we attended, uttered a cry of horror; she had just seen her son in the glass, frightfully altered; this illusion was caused by the sight of herself. King Theodoric experienced the most bitter remorse at the sight of a fish that was served at table, which appeared to him to be the head of the Senator Symmachus, whom he had condemned to death.

The greatest variety of symptoms are produced by illusions; thus, some persons believe they have the head of a bird or a horse, or an extremely long nose, or one which keeps constantly lengthening, or a body made of wax; others are persuaded that they increase or shrink, or fly through air. Many declare themselves changed into dogs, cats, wolves, and devils. The *British Review* mentions the case of a man who believed he was changed into a teapot. Van Beerle, convinced that he was made of butter, refused to approach the fire, lest he should melt, and the idea caused him to throw himself into a well.

A stone, a tree, a piece of tapestry are metamorphosed into frightful apparitions. The forest-trees people the country with phantoms; clouds often become armies engaged in battle, or angels, who come to console mortals. Spectres wander at night amongst the tombs.

Illusions of hearing are no less frequent. The whistling of the winds become sighs or menacing voices. The dash of the waves bear with them the last cries of the shipwrecked mariners. Bessus seized his sword and killed the swallows that made a nest in his room. "See these birds," said he, angrily, "they accuse me of having killed my father!" of which crime, history informs us, he was subsequently convicted.

Illusions of touch are no less remarkable than those of the

other senses. Some insane persons, whose skin does not properly perform its functions, affirm, on the slightest touch, that they are beaten, and being murdered; others having cutaneous diseases, feel insects and spiders running over them. Esquirol mentions an officer who frequently uttered loud cries, and appeared to drive off menacing objects; it was discovered that he took each blade of straw for the beaks of birds of prey, which were wounding him.

Sometimes the symptoms are connected with the internal organs; the sufferers feel insects moving in different parts of the brain, snakes gnawing the stomach, and frogs and toads moving in the abdomen. One young lady was certain that a worm was devouring her skull. A hypochondriac, under the care of Mons. Rayer, felt a large and a small worm alternately moving up and down the œsophagus and stomach. Atrophy of the spinal marrow belongs to the same class. It has been asserted that hallucinations, relating to visceral sensations, were very often combined with lesion of the organs, whilst this morbid disposition was very rare in illusions; the distinction appears to us of minor importance. A general, who was subject to rheumatism in the knee, seized the affected part with one hand, whilst with the other he dealt heavy blows on it, repeating: "Ah, rascal, you will not go, then!" He imagined his knee to be a thief.

Esquirol ranks all the phenomena of sexual intercourse amongst illusions of touch. But hallucination must also have existed, since the diseased person was conscious of a corporeal presence.

The history of incubes and succubes leaves this point unquestionable. The history of the Middle Ages gives proof of the number of unfortunates, who, under the influence of this variety of demonomania (hallucinations of the organs of generation), confessed themselves to have had, during a series of years, commerce with the devil, etc.

It is very common for insane females to imagine themselves outraged by the other sex; we rarely meet with examples of this class of symptoms in men.

In common with the other senses, that of smell is a cause of error to the insane; many find a bad taste in their food because their digestive functions are deranged, and the mucus of the

mouth is dry and arid, and they reject nourishment under the impression that they are going to be poisoned.

We have now analyzed, with the greatest possible care, the physiological phenomena of hallucination; it remains to glance on its intellectual mechanism, and on the conditions most favorable for its production.

Esquirol, swayed by the sensual philosophy in the midst of which he was educated, saw in hallucinations only *recollections*, associated by the force of imagination. Ideas passing through the senses, the brain could not imagine any sensible form the model of which had not been previously recognized.

“It would take too long a time,” said M. de Chambre, “to deduce here the theoretic motives or experiences which do not permit us to recognize the limits imposed on the evolutions of thought, even in delirium. We will content ourselves with one reservation, convinced as we are that the imagination of the hallucinated frequently oversteps the circlet of memory to act on its own account.”

M. Baillarger, who has carefully studied the conditions favorable to the production of hallucinations (psycho-sensorial), has placed them under three principal heads:—

- 1st. The involuntary exercise of memory and imagination;
- 2d. Suspension of external impressions;
- 3d. Internal excitation of the sensorial organs.

As we have discussed in another chapter the value of the opinion of this author on the slackening of attention as very much adapted to the production of hallucinations, we will not repeat it. It is sufficient to recollect that if in reverie, alienation, the intermediate state between waking and sleeping, and the state of melancholy with stupor, many facts lean to support this theory, yet there are others, equally conclusive, which place beyond doubt the influence of will and attention in the development of hallucinations. Thus we persist in saying that this phenomenon may occur in the highest degree of meditation, when it is, so to speak, the perfection of a fixed idea. This point appears to us undeniable, as instanced in many celebrated persons, who could reproduce hallucinations at will. It is also the opinion of Burdach, who says: “Visions may occur during the day, when the mind is concentrated on one idea and detached from

the external world, as happens in ecstasy." Raphael, in alluding to his celebrated picture of the Transfiguration says, that during its progress he might have been taken for a maniac enthusiast; he forgot his identity, and the scene appeared to pass before him.

The same objection may be made to the suspension of external impressions; if in many cases it exists, in an equal number it is missing. We attend two ladies, who, with the exception of their hallucinations, are perfectly rational; the one hears voices which suggest evil thoughts; these voices continue their whisperings, notwithstanding needle-work, amusement, or conversation, in which she joins with pleasure. When questioned as to these voices, she replies: "My conviction in their existence is as strong as yours in your sensations." The other is a young lady who, in the midst of conversation or of her work, stops suddenly to gaze into the air. To any interrogations, she calmly replies: "I am looking at the snow which is falling from the ceiling," or, "the wall has just opened to let several men pass through." These visions do not at all prevent her taking part in all that passes in the parlor, or in making remarks on the conversation and works of other ladies. In neither of these cases is there any symptom of reverie or forgetfulness of the external world; nor does speaking to them suspend the hallucinations. The scholar, mentioned by M. Baillarger, appears to us a powerful example against the suspension of external impressions. We cannot then say that this is a general disposition of mind. If, however, the relaxation of attention be favorable to the production of hallucinations, how is it that when this faculty is strongly excited by the contemplation of the vision, it still continues, and even for a considerable time, although with a consciousness of its falsity, as the cases of Nicolai and Bostock evince?

A last condition necessary to the production of hallucination, consists in an excitation extended to one or several of the sensorial organs, at least in their intra-cerebral portions. As a proof in support of this, we may observe that persons in the habit of using a microscope, often see suddenly the object which they have been examining at intervals, for several hours after they have ceased their observations.

In bringing to a close that which relates to the physiology of

hallucinations, we must draw attention to a disposition of mind to which the name of *hallucinatory condition* has been given, and which, independently of hallucinations, is characterized: 1st. By loss of consciousness of time, place, and surrounding objects; 2d. By an entirely involuntary exercise of memory and imagination. This is the *aparte* of Esquirol, which is likewise observed in the most rational men who are absorbed by some deep meditation.* The involuntary exercise of the faculties does not only accompany hallucinations, it often precedes them; forming, as it were, their precursor. The state of hallucination is of variable duration; it may last for several hours, or only for a few seconds.

RECAPITULATION.—The physiology of hallucinations offers great difficulties, for which reason they have been considered inseparable from insanity. Hallucination has been described by several authors as composed of two elements, psychical and sensorial; the fact appears unfavorable to the theory of the intervention of the senses. The sensorial action appealed to by Burdach and Müller, is no more real than is the cerebral pain belonging to a long amputated member. If sensation exists in the organ, how can hallucination of the blind and deaf be explained? If even the phenomenon passes solely in a certain portion of the brain, it cannot, for that reason, have any need of the sensorial organ.

But even if we reject the intervention of the senses, the division of hallucinations into *psycho-sensorial* and *psychical* is no less useful in the classification of the phenomena. The degree of intensity appears to us the best illustration of this classification.

This decomposition of the elements of hallucination naturally leads to the study of the intellectual and sensorial phenomena. Amongst the intellectual phenomena of hallucinations of hearing, the frequency of which places them in the foremost rank, we must range different kinds of noises, the repetition of some particular word or words, the reproduction of the habitual pre-occupation of mind in the individual. Even when hallucinations present some extraordinary feature, they may be traced to reading, conversation, and recollections. There are, however, a

* Des Maladies Mentales, Paris, 1838.

certain number of visions which have no connection with occupations, thoughts, or habitual works.

Hallucinations may come from without; they are more frequently ascribed to invisible beings, who speak in the second or third person, or to indeterminate persons, as *they, them*. The number of interlocutors may be considerable.

An interesting phenomenon in reference to psychology, is that which excites a belief in the existence of two individuals, or two principles in the same person; the one inciting to evil, the other urging to good.

In general, hallucinations are not under the control of the will. Sometimes, however, they are so; which is a powerful argument against the relaxation of attention; they disappear or continue, notwithstanding a desire to the contrary. The most powerful concentration of thought cannot sometimes reproduce an hallucination which, a few moments previously, has appeared uncalled for.

When hallucinations of hearing are exhibited in several languages spoken by the person affected, the least distinct are those of the language with which he is the least familiar.

The intellectual faculties may receive a greater development in hallucinations; this symptom particularly has been already proved; it accounts for the extraordinary influence which certain men have exercised on their fellow-creatures, with the reservation, however, that these hallucinations are compatible with reason.

Intellectual hallucinations of hearing may be the reproduction of vivid anterior sensations.

The sensorial phenomena of hallucinations of hearing are characterized by sounds more or less solemn. They most usually resemble murmurings and whisperings. The sounds may suddenly cease and conversations take place mentally.

Extraordinary noises, and revelations from the other world, belong to hallucinations of hearing.

The voices may be very near, or heard at a distance, and in different directions, or they may consist of noises of various kinds.

Hallucinations sometimes occur only on one side. The hallucinated hear with but one ear, or see with but one eye; these

are the double hallucinations (*hallucinations dédoublées*) of Mr. Michéa.

Hallucinations of hearing, instead of being external, become internal.

The loss of the senses is no obstacle to the manifestation of hallucinations.

Hallucinations of sight are very usual with persons of sound mind, whilst those of hearing are much more common with the deranged.

Amongst the intellectual phenomena of hallucinations of sight, may be noticed the reproduction for a greater or less time of an object always the same, which afterwards assumes a great variety of changes.

Hallucinations of sight have often an intimate relation with actual preoccupation of mind; at other times, they are the reproduction of vivid anterior sensations.

Hallucinations of sight are generally formed by the most habitual ideas and occupations. In general, the image is entire, but sometimes a part only is developed; for example, half of a body, a head, or an eye. It is probable that this difference in the representative sign depends on the mode of conception. Thus, when an idea has caused a deep impression, the image is reproduced entire, whilst the individual sees it imperfectly, or mistily, when the impression has been weak. Perhaps to this cause may be attributed the manner in which a number of the deranged speak of their hallucinations; *they have said, they have insulted me*, and no other explanation can be obtained.

The sensorial phenomena of hallucinations of sight form a more interesting study than those of hearing. From their commencement, they have emotion, and varieties of size, and form.

Hallucinations, in general, appear suddenly; they may disappear in like manner, remain a certain time, or decrease gradually. In some cases, hallucinations are developed at the same time with derangement, and cease with it.

Hallucinations occur generally in the night, or, at least, have more intensity at that period. They are also frequently noticed during the day, and in numerous cases continue both night and day. Closing the eyes often causes hallucinations to disappear; in some circumstances, the contrary effect is produced.

The images are opposite, and follow the directions of the eyes; they may be at the side; and are at times intercepted by opaque bodies. In general, fantastic images cover external objects, and conceal them from the sight.

Hallucinations of smell, taste, and touch are simpler and more rare than those of hearing and of sight; they reproduce almost exclusively sensorial impression, and are, moreover, extremely difficult to distinguish from illusions. To hallucinations of this nature must be referred those pestilential emanations from individuals, destroying everything around them.

False perceptions of general sensibility, and especially those of hypochondriacs, may originally arise from the brain, and be only secondarily conveyed to an organ.

Hallucinations are rarely confined to one sense, although one generally predominates. It would appear, according to Mons. Pressat, that false sensations succeed each other in regular order.

Psychical hallucinations, which are almost exclusively constituted of the perceptions of hearing, comprise intellectual visions, and the locutions and interior voices of mystics, which leave no sensorial impression on the mind. The hallucinists of this class, converse mentally, by thought, by idea, mind to mind, hear voices in the epigastrium, and receive communications by means of a sixth sense.

Independently of hallucinations adapted to each sense, there are some common to the whole group.

Hallucinations may exist, for a length of time, without affecting the reason; but the struggle which the sufferer undergoes generally terminates by imparting a strangeness to his conduct.

The steady belief of the hallucinated in the reality of their false sensations, explains the indomitable constancy of sorcerers in the midst of tortures. (Doubtless, a more or less decided anesthetic must be added.)

Amongst the reasons for this conviction may be ranked the correct judgment of the sufferer in matters foreign to their delirium. Some, however, recognize the falsity of their sensations.

The nature of hallucinations is influenced by the different forms of insanity.

All men may have hallucinations, the most exalted as well as the feeblest minds.

The influence of hallucinations may lead to very serious results.

Circulatory and digestive functions, sleep and the secretions, evince alterations.

Certain periods are more favorable to the production of hallucinations; such as the transition from sleep to waking, and from waking to sleep, evening, and night. Many hallucinations occur indifferently, however, by night or day.

In the hallucinations of dreams, all the false sensations may be felt which are observed in waking.

The labor of thought may be continued in dreams, which explains many curious cases which have been described.

The accounts given by sorcerers of the mysteries of the Sabbath, were only hallucinations occurring in dreams.

One peculiarity noticed in some deranged persons is, that their conduct during the day is guided by the false sensorial impressions of the night.

The hallucinations of somnambulism offer a great resemblance to those of dreams; they may also occasion very reprehensible acts.

Illusions may exhibit all the sensorial and intellectual phenomena of hallucinations, which they frequently accompany; their essential characteristic is the transformation of external bodies, into fanciful conceptions. Deranged persons may also believe themselves to be the metamorphosed object.

To hallucinations of touch may be ascribed the false sexual impressions of many of the insane, incubes and succubæ, and all cases of this character with which the history of the Middle Ages teems.

The intellectual mechanism of hallucinations may not be restricted to recollections associated by imagination; nothing, in fact, proves that this last faculty does not often overstep the circle of memory to act on its own foundation.

Three conditions appear to exert a great influence on the production of hallucinations; the involuntary exercise of memory and imagination, the suspension of external impressions, and the internal excitation of the sensorial organs. Relaxation of the mind, without doubt, favors the production of hallucina-

tions, but it is no less certain that this phenomenon may take place in the highest degree of meditation; then occurs what has been noticed in certain states of the body, where two extremes occasion symptoms apparently identical. The same objections may be made to the suspension of external impressions; if in many cases they exist, in many others they are wanting.

Finally, there is an hallucinatory state, which, independently of hallucinations, is characterized by a loss of the consciousness of time, of place, and of surrounding objects, by the involuntary exercise of memory and imagination. This *aparte* is also observable in men absorbed by some profound meditation.

CHAPTER XVII.

PATHOLOGICAL ANATOMY.

A priori, the production of hallucination not easily explained by an anatomical lesion—How account, by pathological anatomy, for the hallucinations of the child, the thinker, and the poet?—Intermittence another objection—Autopsy without characteristic anatomical disorders—The greater number of physicians do not believe, in the present state of science, in any special known alteration—The relation of lesions to hallucinations offers nothing positive—The brain is doubtless modified; but its mode of change is entirely unknown—*Recapitulation.*

A priori, it seems difficult to connect hallucinations with anatomical lesion. The transformation of an idea into an image, or rather its division (*dédoublement*), doubtless presents different appearances in the child, the rational man, the deranged person, the hysteric, and he who is a prey to fever, but it is no less the fundamental fact of hallucination. By what lesions can the false sensations of the child be explained, whose fear makes him see demons, assassins, and robbers—or those of the rational man, who sees before him villages, cities, and groups of men, without, however, being duped by these fantastic forms? Must this psychological phenomenon be attributed to a few drops more or less of blood, to a nervous erethismus? The same explanation is always given to a multitude of different diseases: “Doubtless it is a cerebral modification;” but it is contrary to the simplest good sense to give a uniform explanation to symptoms so varied and so numerous.

Are solitary hallucinations identical in the alienated, the epileptic, the hypochondriac, and the furious madman? And how can we suppose them connected with an anatomical derangement, when we see them disappear suddenly, return at indefinite periods, in the morning, the day, the evening, or the night? The cerebral fibre is evidently affected to a certain degree in the formation of the idea; but who has ever comprehended the

modification? It may be anything excepting what it appears to the senses.

When a man of genius has so concentrated all his faculties on one favorite thought that it takes a bodily form, do we know how this marvel is effected? No more than we can understand the mechanism of thought. Thus, by reasoning, we arrive at the conclusion that there cannot be appreciable anatomical derangement in the case of hallucinations.

Let us now see if cases of anatomical pathology resolve the question differently.

CASE CXLIX. On the first of August, 1839, a man was received in the hospital of the Hôtel-Dieu, aged thirty-nine, a printer by trade, of ordinary height, a good and strong constitution, beard and hair black. He related that, seventeen days previously, he had been attacked in the street, about two in the morning, by several men, and thrown down; and that, in falling, he got a wound on the upper part of the occipital region. This accident alarmed him greatly, and on the following night he opened his door under the impression that some one knocked. Soon afterwards, some armed men entered the room, who seized and ill-treated him. During the day he was tranquil, but this hallucination was re-acted every night. This vision, however, was not the first that he had experienced; for seven years he had been visited at times by similar ones, all occurring at night.

On the day after his arrival, his countenance expressed nothing remarkable; his mind was perfectly clear; no heat in the skin, no fever; all the functions acted well. On the posterior and superior portion of the head was a wound, which had injured the scalp, 15 lines long by 13 broad.

Sweetened barley-water, castor-oil, 30 grammes. Diet.

About eight at night the delirium returned, the patient arose, and we were obliged to put on him the strait waistcoat. He manifested much fear, spoke of the men who had come to seize him, and endeavored to take refuge behind the beds of the other patients, uttering cries of terror. At three in the morning, he had recovered his mind, replied to the questions addressed to him, and was aware that he was the sport of an illusion. (Bleeding in the foot, soluble tartar, 15 grammes, lemonade, diet.)

All the symptoms of hallucination were reproduced in the night; in the morning, he was more calm, and replied sensibly

to the questions asked; but there was a wildness in his look, and he soon endeavored to get free. (Sulphate of quinia.) No febrile symptoms.

On the 5th, the violent delirium ceased; but he still saw visions; from this time he sank, his features fell, he became pale and thin, and refused to eat. On the 11th he had vomitings, which nothing could check; neither draughts, nor a blister on the epigastrium. On the 16th, the patient expired, at four in the morning.

Autopsy on the 17th, 30 hours after death.—*Head.* The meninges, and particularly the pia mater, are injected, but are easily separated; they have not contracted any adherence to the cortical substance. This, carefully examined, presents neither injection nor change of texture; the convolutions are in a normal state. There is no serosity in the ventricles. The cerebellum has its natural consistence and color. The olfactory and auditory nerves require no notice. No serosity in the base. The surface of the stomach on a grayish base presents a very slight injection; it is universally mammillated, with the exception of the great *cul-de-sac*.

A slight arborescent injection is observable in the duodenum. The liver very large. The wound on the head healed; the bone uninjured.

This case of hallucination, as simple as possible, does not present any anatomical lesion which can account for the disorder of the sensations, unless, indeed, we consider the injection of the meninges as a cause. It is, however, worthy of note that, for seven years, the patient had been subject to these visions, and that during this lapse of time an alteration could easily have been developed.

This is not the only autopsy of the hallucinated which we have made; in some cases we have discovered nothing; in others, we have noticed injections, several times alterations in the meninges and the cerebral substance; but, even in these cases, it has been impossible for us to discern the connection between the lesion and the disordered sensations experienced during life.

This opinion is that of the immense majority of physicians who have devoted years to the study of autopsical researches. M. Lélut does not admit of any anatomical lesion in hallucina-

tions. M. Calmeil agrees in this view of the subject. Leuret has formally protested against those who assign an appreciable material lesion to hallucinations. It may be generally asserted that the brain of an hallucinated person does not resemble, point for point, that of one exempt from hallucinations, but we cannot indicate wherein it differs.

M. Aubanel, whose treatise proves him to have been a close observer, says: "In three subjects of whom he made *post-mortem* examinations, two of whom had hallucinations of sight, the other of hearing, he could not detect the slightest change of texture or color in the optic or auditory nerves." Farther on, he states: "I have made very numerous autopsies of the alienated in Bicêtre. I have encountered multiplied alterations, but I have never established their connection with the phenomena that engage our attention, whether by reason of their nature, of their inconstancy and variety, or of the different affections which have existed. These alterations, moreover, did not always exist. There was nothing to prove that they were not old lesions."

The treatise of M. Dupeyré on some points relative to *delirium tremens*, contains nothing peculiar to hallucinations in the autopsies which are there described; they are known lesions.

Some localizers have attributed hallucinations to the irritation of a portion of the encephalus, but up to the present time, they cannot show either the situation or character of this lesion.

A physician of note has found in hallucinations the nervous cords hard, yellowish, and withered; and, proceeding higher, has found the cerebral portion, to which the nerve is attached, to exhibit more or less serious alterations; he has especially noticed adherences of the fibres. When these facts shall have been published in all their details, they will attract the attention of men who are cultivating our science. But I fear that it is only a simple coincidence; and it would require much more decided proofs to destroy the arguments which we have employed in the opening of this chapter, or to effect any alteration in the present state of science. We have frequently found the optic and acoustic nerves wasted and altered in their texture, without the individuals having hallucinations. As to lesions of the cerebellum, mentioned by the same author, it would appear

that he has himself observed them in deranged persons who were not hallucinated.

RECAPITULATION.—Even if a particular lesion existed in hallucination, it still remains to discover its mode of action in converting an idea into an image, or rather in rendering visible its sensible sign.

The same objection exists in describing the lesion which peoples the solitude of the child with phantoms, and that of the rational man with all kinds of images.

Hallucinations vary according to cases, and the same lesion cannot apply to all.

To explain hallucinations as caused by the presence of a little more or a little less blood, would be to remain still in the circle in which all cerebral diseases are at present clustered.

The researches of pathological anatomy have not, up to the present time, furnished any positive data on the mode of lesion peculiar to hallucinations; it is, nevertheless, that which reasoning might conjecture.

The facts collected by Mr. Foville are neither sufficiently numerous nor sufficiently well known to modify general opinion; we must, therefore, be content to wait until this gentleman has published his anatomico-pathological researches.

CHAPTER XVIII.

PROGRESS—DURATION—DIAGNOSIS—PROGNOSIS.

Progress and continuance—Hallucinations are irregular, remittent, sometimes constant—Causes which influence them in their progress—The peculiar form which the madness assumes exercises an action on hallucinations—Intermittences—Periodical attacks.

Duration—Exhibits great differences—Varies according to the character of the hallucination.

Diagnosis—Hallucinations easily discovered when the patient speaks of them, sometimes impossible when he maintains silence—Signs by which they may be recognized—Different characteristics of nocturnal hallucinations, somnambulism and ecstasy—Difference between hallucinations and illusions—The forms of insanity may make the diagnosis uncertain.

Prognosis—Varies according to the kind—The prognosis modified by the period—Different forms of alienation have a marked influence—Nervous diseases aggravated by hallucinations—Hallucinations of long endurance change their nature—Prognosis of simple and general hallucinations—Hallucinations acknowledged by the patients seldom serious—The prognosis more important in hypochondria, hysteria, epilepsy, and certain varieties of illusions.—*Recapitulation.*

HALLUCINATIONS do not, in general, progress steadily; they return at irregular intervals, as well in the day as at night, and present very marked remissions. These remissions happen particularly in the day, and their variable return appears to us a powerful argument against the existence of a durable lesion in the organ attached to the phenomenon. This rule is not, however, without exception; in melancholy alienation, when the patient thinks he has been arrested, menaced, or is alarmed by some frightful vision, and pursued by enemies, the remission is not always appreciable. The hallucinations lasts for an indefinite period.

Hours of repose, distractions, and intellectual or manual occupations are sufficient to make hallucinations less sensible, and even sometimes to put an entire stop to them.

In a certain number of cases, the transition from waking to

sleep, and *vice versa*, has an influence on the production of hallucinations.

Evening, darkness, and night favor the return of hallucinations, or augment their intensity. It is, in general, at night that the hallucinated are agitated, speak, sing, dispute, and shriek.

The form of insanity exercises an influence on the progress of hallucinations. Their type presents differences, according to which they exist with certain varieties of monomania, with mania and dementia. Sometimes even the type may disappear, masked by the alienation.

Intermittence has often been observed in hallucinations, and their suspension characterized by considerable lucid intervals.

The seasons have not offered any effect worthy of note.

Hallucinations having been constant, may become remittent or intermittent. Thus, it happens that an insane person is tormented night and day by a vision or a voice. After awhile these phenomena cease by day, and only occur at night. With many, the exacerbation is more powerful night and morning. At other times, hallucinations, having been intermittent and remittent, become constant.

Periodical returns have been proved in some cases, without more explanation being possible than is given to fevers.

The duration of hallucinations presents great variety; we have seen some disappear in a few hours, and others last for years. Their duration is often long when attached to chronic insanity.

When hallucination is manifested suddenly with insanity, it may quickly cease. A young lady became suddenly deranged in consequence of a disappointment in love; she thought her lover was near to her, and spoke to him constantly. In three days she became aware of her mistake. A man habituated to drinking was seized with furious delirium, and endeavored to kill two men who were on the top of the wall menacing him. Ten days afterwards he acknowledged that he had been crazy, but coolly affirmed his conviction that the two men had been in his room. In a month afterwards, he allowed that he had been strangely deceived. Hallucination may last but a few hours. A young man, seized with one of those sudden frenzies which a shock or change of place suffices to cure, said, on en-

tering my establishment: "Who is that woman dressed in white, that walks before me?" He asked the same question several times, but in two hours spoke no more of it.

In mania and acute delirium, hallucinations may be very fugitive.

In gloomy monomania, on the contrary, and in demonomania, their persistency is great. In general, their existence is but fleeting in advanced and senile dementia, and, in general paralysis with dementia.

When hallucinations have existed for several months, and still more, for several years, in monomania, mania, and dementia in its first stage, they may be prolonged for a length of time. I have seen deranged persons who have had hallucinations for ten, fifteen, and twenty years. Examples have occurred, where they have existed almost a lifetime.

The diagnosis of hallucinations appears, at the first glance, to present no difficulty. It seems, in fact, impossible to misapprehend the acts of a man who sees figures invisible to all others, and hears voices no one else can hear. But such is not always the case; sometimes the hallucinated is conscious that his sensations are false; he therefore carefully conceals them. This state may last for a long time, without any indication of its existence. At other times, a man acts irrationally; but he says nothing of it; the greatest mystery seems to pervade his conduct; and years may pass without the enigma being solved. Dr. Marc has related a curious case, and he judiciously observes, that in this instance the more unique and eccentric the actions appear, the more they may be presumed to be caused by hallucinations.

It is necessary, on being consulted in a case of medical jurisprudence, for the purpose of ascertaining if hallucination exists, to take account of antecedents, to examine actual symptoms, and, above all, to take into consideration the physiognomy of the person under examination. The observations required are of three orders: discourse, actions, and writings. If the person speaks of angels, devils, and animals which he has seen, and these visions are connected with his habitual ideas; if they occur at irregular hours of the day and night, suddenly; if the voices have uttered nonsense, abuse, or menace, and these relations are made incoherently, it is almost certain that the individual has

hallucinations of sight and hearing. This opinion presents greater force when the person stops, is angry and furious because the voices insult him, or is constantly moving about to avoid their menaces. The refusal of food under pretext that it is poisoned, the fear of entering a room because men are concealed there, the action of looking under beds, up the chimney, and disarranging all the bedclothes to seek for them, are so many proofs of disease. Finally, letters, memoranda, and notes dispel all doubts; for, howsoever plausible the reasons alleged may be in his favor, insanity will soon betray itself in these. This examination is no less useful in medico-legal estimates, when the individual is suspected of simulating madness.

We have endeavored, in the course of this work, to prove that dreams, somnambulism, and ecstasy had numerous points of resemblance with hallucinations, but we have never professed that they were identical; this distinction is important, and we invite attention to it. Their different characteristics have been described. Thus, nocturnal hallucinations could not be confounded with dreams, inasmuch as they make a deep impression on the mind, and remain clearly engraven on the memory. "With the dreamer," says Esquirol, "waking ideas are continued during sleep, whilst the hallucinist completes (I should prefer to say continues) his dream when almost entirely awake. Hallucinists differ from somnambulists in this respect, that in the greater number of cases they retain a faithful remembrance of their sensations, whilst somnambulists recollect nothing. This is, however, not so constant a fact as has been stated; we have mentioned proofs to the contrary.

The nature of ecstasy is not that of hallucination, but they follow each other as the shadow follows the substance. In ecstasy, the nervous influence is concentrated on a single point; and all the functions, excepting imagination, are suspended. In the hallucinated, on the contrary, all the functions are accomplished; the augmented action of the centre of sensibility is sufficient.* These differences do not strike us to be so decided as some pretend; for it appears to us that the hallucinated person is under the influence of strong preoccupation, and that his imagination is also in action.

* Monneret and Fleury, *Compendium de Médecine Pratique*, art. *Folie*.

Illusion, separated by some writers from hallucination, and united to it by others, although having a common centre and numerous points of contact, should not, it appears to us, be confounded. Friedreich, M. Aubanel, and others, who would reduce them to one class, say, in support of this opinion, that hallucinations and illusions originate in the same spot, the brain; that they are constantly changing from the one to the other; and that hallucinations of touch, taste, and smell could not, in most cases, be distinguished from illusions of the same senses. These statements are much more specious than real; because hypochondria and hysteria have each their origin in the brain, does it follow that they are alike, as even esteemed authors have maintained? M. Dubois, of Amiens, in his excellent work, has clearly resolved the question. Their transformation into each other is no more a reason for confounding them, than the passage from monomania to mania, and sometimes from dementia (although much more rarely), into these two forms, is sufficient to cause these three kinds to be described under the generic name of insanity. The difficulty of distinguishing them in the three senses designated is real, but not insurmountable; for in this case even, the difference may be established. Thus, in the case we are about to relate, the characters of hallucination are distinct, and it would be difficult to confound it with illusion.

CASE CL. Madame D., daughter of a celebrated physician, well educated, gifted with a sound judgment, a very good musician, and never having had any disease in the ear, has, for many years, had an hallucination of hearing, which consists in the repetition of a musical phrase for several consecutive hours. This lady has frequently noted these musical airs, but has never found them worth the trouble of preserving. They are at times regular melodies, but presenting nothing original, and yet nothing popularly known; at other times they are only incoherent notes.

This lady is conscious that she is the sport of an hallucination; she is no way influenced by it, but yet cannot rid herself of it. The musical airs having continued for a time, cease, to return at intervals.

M. Menière, to whom we are indebted for this case, has on several occasions examined the lady; he has not found any defect in the ear. In a word, the characteristic remains decided

and pathognomonic, which, to our minds, irrevocably settles the question of the inutility of an external impression in hallucination; whilst in illusion it is indispensable. There can be no illusion, without an image; whilst the blind and deaf have hallucinations. We might add that the conduct of the hallucinated may be consistent with reason, and that the false sensation may long exist unperceived, whilst illusion will not escape notice, and will finally place any one exhibiting its symptoms amongst the insane.

The form of alienation may render its diagnosis uncertain. Thus, with maniacs, it is sometimes impossible to recognize the kind of hallucination, or to distinguish it from illusion, because the sensations of the patient are all internal. His actions can alone guide the judgment of the physician.

Prognosis.—Hallucinations are regarded as a very unfavorable sign in insanity; those which are material and simple offer, it is said, a less chance of cure than those which arise as a symptom of another form of delirium. These general principles require some development. Solitary hallucinations, which appear suddenly in individuals who have no sign of insanity, are quickly cured; so it is with those consequent on the abuse of strong drink; they cease with the cause. Hallucinations dependent on a febrile state without mental alienation, pass away with the disease. Hallucinations occasioned by narcotic substances, are dispelled when the action of the substance ceases.

The prognosis differs with mental diseases. In active and recent monomania, the hallucinations have but slight influence; it is not so in melancholy monomania, especially if characterized by the idea of a bad action, the fear of damnation, or any cause of alarm; they add to the evil, and often provoke to suicide.

The hallucinations of mania may be rendered dangerous by the resolutions which they induce, often driving the alienated to inconsiderate acts; so that a maniac, hearing a voice calling to him from the street, may throw himself out of the window. There is no doubt that suicide, in this kind of madness, has often been caused by hallucinations; and when combined with illusion, as is often the case, the madman may become a homicide. At other times, he gives way to transports of blind rage; tears, destroys, and knocks down any one who opposes him; because he

incessantly hears evil and taunting voices. The duration of hallucinations is generally short and fugitive in acute mania; and often, in chronic mania, they are as versatile as the ideas of the maniac.

Puerperal mania may be combined with hallucinations; but this species of madness being, in general, rapidly cured, the symptom is very unimportant.

The hallucinations of acute dementia are rare and of little consequence.

Hallucinations in dementia have but a relative influence; they become weaker and disappear with the progression of the disease. It is, however, not unusual for hallucinations in maniac and monomaniac dementia to last for several years; we have noticed them in cases of this character for six or seven years after their first appearance. Their importance in this form of alienation depends on the recrudescences, which give more intensity to hallucinations and aggravate the condition of the patient. They are sometimes a bad symptom when connected with mournful ideas, because they agitate the patient, disturb his repose, and deprive him of sleep. The hallucinations remarked in some cases of general paralysis with dementia, adds but little to the severity of the alienation, but they contribute to distress the sufferer, by giving fresh impetus to his deadened impressions.

When hallucinations have existed for a great length of time, the prognostic becomes more serious, and the difficulty of eradicating them is increased. Whatever may have been their origin, they must necessarily have produced a modification in the cerebral texture, a faulty direction of that organ; and it is more difficult to discover a remedy, because the modification itself is entirely unknown to us. We do not dispute that hallucinations of long standing have been cured; but these cases belong to the catalogue of chronic diseases, the cures of which are reported, but from which it is not possible to form a doctrine. We have read of more than twenty cases of persons who have been insane for seven, eight, ten, and fifteen years, who have been suddenly cured by a wound, a fall, or a sudden immersion. These are exceptional cases, which cannot serve as rules for conduct. Their authenticity, however, prevents a too absolute assertion of the incurability of hallucinations of long existence.

The prolonged duration of hallucinations produces besides a psychological phenomenon which accounts for the difficulty of their cure. In fact, hallucinations having been fixed and distinct for years, tends, by the constant repetition of the same act, to become confused and volatile, and to transform itself into another, or even to pass into a state of general hallucination.

A simple hallucination is more readily cured than when it is combined with others. If an hallucination of all the senses occurs from the commencement, the prognosis is serious, because it announces a deep and intense cerebral disorder.

When the hallucinated are conscious of the falsity of their impressions, the prognosis is unimportant; the remark applies equally to those who, in giving credence to their hallucinations, do not act under their influence; but when hallucinations are prolonged, and above all exist in individuals predisposed to madness, or of weak, superstitious, and ignorant minds, they are frequently of extreme tenacity.

Hallucinations observable in hypochondria and epilepsy increase the severity of those diseases; they are often dangerous in epilepsy, by the actions to which they excite the patient. Hallucinations combined with illusions of taste, touch, and smell are often very obstinate, particularly when the patients think that their food is poisoned, and that their death is being compassed by pestilential odors, etc.

RECAPITULATION.—*Progress and duration.* Hallucinations may be remittent, irregular, diurnal, nocturnal, intermittent, or periodical. They are more rarely constant.

Different causes may diminish the intensity of hallucinations, or even suspend them.

The progress of hallucinations vary, according to the form or character of the madness. The same occurs with the type.

The duration of hallucinations is very variable; some last only a few hours—others during a whole lifetime.

The forms of insanity influence their duration.

Diagnosis.—The difficulty of the diagnosis exists when the individuals keep silence.

In a doubtful case, the conversations, actions, and writings must be examined.

The characteristics of nocturnal hallucinations, somnambulism and ecstasy, differ from hallucinations.

Hallucinations are distinguished from illusions under certain relations.

Hallucinations are sometimes difficult of discovery from the different forms which insanity assumes.

Prognosis.—Single hallucinations which appear suddenly; those uncombined with insanity; the hallucinations of delirium tremens, and of febrile delirium, are, in general, very easily cured.

The hallucinations caused by narcotic substances disappear so soon as the substance ceases to act on the system.

Monomania of a lively character, and of recent occurrence, is only slightly influenced by hallucinations; it is otherwise in that of a mournful character, which frequently receives from them the most unfortunate impulses.

The prognoses are varied according to the form of insanity. Hallucinations may be dangerous in mania by the acts which they incite.

The hallucinations of puerperal mania, of acute dementia, and of dementia, possess only a relative influence, excepting in some rare examples. It is the same in dementia with general paralysis.

Hallucinations of long existence add to the seriousness of the prognosis. The fact that some very prolonged hallucinations have been cured cannot alter the rule.

The nature of hallucinations is modified by their prolonged duration.

The prognosis of simple hallucinations is more favorable than those of general hallucination.

The prognosis of hallucinations compatible with reason is of slight consequence, especially when they last but a short time.

Hallucinations of nervous diseases other than insanity, such as hypochondria and epilepsy, augment the serious nature of these affections. In acute inflammatory, chronic, and other diseases, hallucinations are in general transient, but they should not be the less carefully watched. It is often difficult to eradicate hallucinations which are combined with certain illusions.

CHAPTER XIX.

TREATMENT OF HALLUCINATIONS.*

Opinions of MM. Esquirol, Lélut, and Calmeil—Opinion of Leuret—Sequestration—Two divisions: 1st. Physical treatment—Use of datura stramonium—Hallucinations sometimes suddenly cured—Electricity—2d. Moral treatment—Author's method—Leuret's method—Objections—Treatment of hallucinations in the diseases which they characterize—*Recapitulation.*

It is only of late that the treatment of hallucinations in France has attracted much of the attention of practitioners. This was the natural result of an opinion, universally admitted, that they were only a symptom of insanity.† The subject had, however, been the substance of several works; and we are surprised at not finding any chapter relative to their treatment in the important works of Ferriar, Hibbert, Esquirol, and Jacobi.‡ The French author declares that they do not require any particular treatment; he nevertheless adds that they should be especially considered in the intellectual and moral management of the alienated, and in the therapeutic views that might be proposed. The two English physicians have not been more explicit, and the German philosopher, although the cases he relates are interesting, does not propose any new plan for their treatment.

M. Lélut reports several cases of sensorial insanity treated by physical agency, *where reasonings and moral impressions*

* It must not be lost sight of, that hallucination being generally united to some one of the forms of alienation, what we may say of the treatment will frequently apply to both maladies; the distinction will be particularly recognized in the means employed against false ideas (*idées fausses*).

† We regret that we have not been able to procure the lectures of Gall, on hallucinations. They were published in the Gazette de France, in 1807, 1808, or 1809.

‡ Jacobi, Bemerkungen über das studium der mit irrseyn Verbundenen Krankheiten, in seinem beobachtungen über die pathol. und therap. der mit irrseyn Verbundenen Krankheiten, 1 Bd. pp. 1-24, Elberfeld, 1830.

were likely to prove, and, in fact, had proved entirely useless. All the experiments were unsuccessful.

M. Calmeil, in concluding his excellent work on hallucinations, thus expresses himself: "We will return to this subject, the treatment of which, above all, enters into that of hypochondria and the different kinds of monomania." Now, in his article *Hypochondrie*, it is in nowise mentioned; and in his article *Monomanie*, he says, speaking of sensorial monomania: "It is especially in this species of insanity, in monomania with hallucinations, that patients have been instantaneously cured, by skilfully throwing a snake, frog, or slug into the basin destined to receive their dejections, at the moment when they were preparing to eject, either by the mouth or otherwise, the imagined animals which they insisted were living within them." We are far, however, says the author, from anticipating habitual success in the employment of similar stratagems, which are, happily, of easy accomplishment. In general, physical lesions, which give rise to partial delirium, do not yield with so much facility to external impressions, and a physician, whose practice is amongst monomaniacs, soon learns the use that must be made of a multitude of remedies from which an enthusiastic mind presages much success.

Such was the state of science, when a man of ingenious mind and remarkable sagacity, sweeping away all that had been previously effected, announced that hallucinations, hitherto abandoned to the sole efforts of nature, were susceptible of treatment and cure, and that this desirable end could be accomplished by attacking them boldly, harassing them incessantly, and forcing them to acknowledge themselves beaten. This scientific opinion met with much opposition. But when the excitement was somewhat calmed, Lélut's book was acknowledged to exhibit a powerful will, numberless mental resources, and happy applications of a new method of therapeutics.

Experience has verified the worth of this method. It was proved to be not of such universal application as its author imagined, who had experimented on the hospital patients. It was manifest that in private establishments, especially destined for those in whom education and the position of fortune had developed the exercise of the will, and, by consequence, the

passion of pride, the origin of much insanity, it was needful that the treatment of the physician of Bicêtre should be considerably modified.

With this reservation, we are amongst the first to say that this method is destined to be of signal service, and that we shall have recourse to it whenever we consider it available.

In studying the causes of hallucinations, it was easy to perceive that they demanded more attention, and more active means, than had hitherto been applied.

The treatment of the symptom must not be disdained, and there are few diseases in which it is not often the sole resource of the practitioner.

The treatment of hallucinations is not, however, so entirely negative as Leuret has endeavored to maintain in his work. Certainly, there exist neither rules, systems, nor doctrine; but, in carefully looking over works on mental alienation, we find many cases of hallucinations to have been cured by physical and moral means. These facts, confirmed by practice, the study of causes and of symptoms, lead us, without farther preamble, to propose two divisions of treatment, the first comprising *physical*, the second *moral* means.

Before we enter on the developments belonging to the subject, we must speak of the place in which the treatment should be pursued. Must the hallucinated be isolated? Can they be treated at their own homes? By Leuret's method sequestration is evidently necessary. In order to oblige a patient to acknowledge himself wrong, it is indispensable for him to understand that some one has authority over him, and that he is not master of his will; without these conditions, obedience is impossible. The species of hallucination, its long standing, and its complications also establish important differences. Is the necessity of isolation always indicated? This is the first question, to which we will reply by examples.

CASE CLI. An English navy officer having devoted himself ardently to telescopic observations, imagined he had made remarkable discoveries in the sun. Amongst other strange assertions, he solemnly declared that, at the time of Napoleon's abdication, in 1814, he had seen the figure of the Emperor in that planet; that on the following day he had again seen it, but transformed into a skeleton. On the third day, the figure was

no longer visible ; but the united colors of the allies were alone distinctly seen. A copy of these apparitions was regularly entered on the ship's books, and it is said that several sailors bore witness to the truth of the observations. Notwithstanding this corroboration, very few persons put any faith in the discovery, and the officer had the mortification to find that the whole was regarded as a fallacy. There is no doubt that these illusions were perfectly inoffensive, that they did not interfere with the operations of his mind in the ordinary business of life, nor prevent the fulfilment of his duties.

Conolly, from whom we have borrowed this case, adds that individuals ought not to be confined because they hold particular or even eccentric ideas, on certain subjects, otherwise a new field would be open for arbitrary measures. A man may be accounted singular, even insane, for believing in the existence of two worlds, the one invisible, the other visible ; that there is no such thing as solitude ; that every secluded spot is filled with spirits ; that there is no act, howsoever secret, but has numerous witnesses. Nevertheless, in avowing this, he says nothing but what has been taught him by religion ; but if he goes one step farther, if he professes to communicate with these invisible beings, he runs the risk of being looked on as a madman, although many great men have believed in the reality of such things ; he is, in fact, under the influence of hallucination ; he has allowed his thoughts to assume a bodily form ; comparison and judgment are disordered. But, although unreasonable on this point, if his conduct be correct, and his actions irreproachable, no one has a right to interfere in his affairs, to call him to account for his opinions, and still less to confine him.

Thus, whenever hallucination is inoffensive, isolation is unnecessary ; but this is no longer the case if it be prejudicial to himself or to others ; sequestration is then indispensable. Examples of mutilation, suicide, homicide, theft, and incendiarism are so common among the hallucinated, that it is needless to insist on them.

In regard to treatment, does not hallucination, even if inoffensive, require isolation when it has resisted the usual means employed in such cases ?

It is not thus, when hallucination, howsoever transitory, may result in serious consequences.

CASE CLII. We were consulted some years since by a young lady artist, whose husband had very short epileptic attacks, which were immediately followed by mental alienation. He believed himself surrounded by menacing figures, and flames, and said that he saw spirits. In one of these paroxysms, he seized his wife by the throat and would have strangled her, but she escaped. At another time, he asked for a poniard to destroy the enemies whom he believed surrounded him.

It is easy to conceive the alarm which these two attacks occasioned the young wife. "I can no longer endure," she said, "such a state of life. My sleep is disturbed by frightful dreams; every instant I seem to feel the shocks which precede those paroxysms. I study his slightest movements; it occupies my whole attention; my powers are paralyzed, my voice is weakened, I can no longer follow my profession. Come, sir, to my aid! do not abandon me in so cruel a position; in the name of Heaven, have pity on my fate!" The agitation of the lady, the tone of her voice, and the expression of her eyes, spoke more than words could do.

On the other hand, the husband, having recovered himself, exhibited no sign of derangement in his faculties; his conversation was sensible; he knew that he had been deceived by illusions. "When I suffer thus," he added, "it appears as if my ideas are confused; my head becomes a chaos in which I can distinguish nothing."

Young, fond of his wife, and not considering his indisposition dangerous, he was placed in a difficult situation, and his medical adviser no less so.

It was evident that the kind of disease with which this young man was afflicted was most serious, for experience has but too often proved what catastrophes have arisen from mad and hallucinated epileptics. The moral condition of the woman required consideration; in fact, a few degrees farther would bring suicide or madness. Isolation, then, was indispensable; I advised it; but taking into consideration the brevity of his attacks, and his rapid return to reason, I did not think it necessary to recommend a private retreat. I engaged his friends to point out to him the necessity of a separation of some months from his wife, and to take an oath to that effect, which plan was carried out.

With our laws, sequestration was, in this case, impossible; and yet what reliance could be placed on the word of a man

whose disease might at any moment derange his reason, and who was, moreover, much enamored of his wife?

SECTION FIRST.—*Physical Treatment.*—The intimate connection which unites the two constituent principles of man suffices to show that each in its turn may be influenced, and that thence it is necessary to have recourse to therapeutic means applicable to both. Let us take a few examples: A female yields to the immoderate use of fermented liquors; she has hallucinations; simple isolation is sometimes sufficient to effect a cure; but often we must resort to opium, bleeding, baths, etc. Another thinks she sees the devil; reasoning, raillery, and the douche may eradicate the false sensation. In general, it is necessary to use both methods, in consequence of the reciprocal action of the two principles. An individual suffers violent grief, which he attributes to one of his enemies; soon this particular person, or some other fantastic form takes entire possession of him; he no longer sleeps, his blood becoming heated, to use a common expression, secretions and excretions are deranged. In this case, should not physical remedies precede moral means? What reason teaches, experience demonstrates.

The academician, Nicolai, subject to sanguine congestions, which required the use of bleeding, neglected this precaution; phantoms of all kinds unceasingly beset him. He was bled, and restored to peace and quietness.

CASE CLIII. A lodging-house keeper, of a powerful constitution, a sanguine temperament, who, from time to time, indulged in excesses, was taken twenty-four years ago to the private mad-house of Madame Marcel de Saint Colombe, where I was visiting physician. He was much flushed, his eye was wild and brilliant. He explained, under great agitation, that his aunt had let a part of his house to the keepers of a menagerie (an error), which had exceedingly annoyed him. "One of them," he added, "has, at three different times, insulted my wife; this conduct incensed me; I rushed on the villain; but although he changed himself into a horse, and diminished in size, it did not prevent me from killing him."

This patient had, besides, hallucinations of sight; he misnamed us all, and saw monsters and strange shapes in the air. Perhaps he metamorphosed the clouds into his conceptions.

His excitement was so great that we were obliged to put on him the strait waistcoat. I had his head shaved, put thirty leeches on the sagittal suture, and on the following day he was placed in the bath. In two days his symptoms were much ameliorated. To these means were added purgatives, alternately with baths. In eight days from his admission to the house, he had entirely recovered the use of his intellectual faculties.

In the article *Hypochondria*, we have stated the case of a German professor, who imagined himself to be under magnetic influence, and believed that a magnetizer was lodged within him. To divert his ideas, and at the same time to relieve the pains of which he complained in the abdomen and stomach, I placed two large blisters on his legs. His countenance, which had been very sad, soon assumed a more cheerful expression; he ceased to speak of his false sensations; and the distraction caused by intellectual employment completed his cure.

One of our patients was persuaded that several men had entered his room with evil intentions towards him. Full of rage at this idea, he endeavored to provoke them, and applied to them the most disgraceful epithets; as they continued to jeer at him, he called loudly for a knife to kill his persecutors. The treatment consisted in purgatives and baths; and in one month from his entrance he was restored in health to his family.

Mademoiselle C. lost her senses owing to a disappointment in love; she fancied her lover was constantly by her side; perceived him in heaven, in the clouds, called him by the tenderest names; she addressed him and he replied to her. This young lady was taken daily to the bath, where she remained four, five, and six hours, receiving the water on her head by means of continued irrigation; on the fourth day the hallucinations ceased, and in one week she was perfectly cured.

Sanguine emissions are at times useful, but must not be used too prodigally; without referring to the serious results mentioned by Pinel, and the truth of which can be attested by all physicians of the insane, experience proves that a patient may be bled even to syncope, without any change being effected in the ideas.

CASE CLIV. A medical doctor had hallucinations of sight and hearing. He entreated Esquirol to bleed him. The physician of Charenton long resisted, but vanquished finally by his

importunities, complied with his wishes. Scarcely had the assistant retired than he tore off the bandages, and filled several vessels with blood, when, feeling much weakened, he lay down on the bed, still bleeding profusely. On the return of the attendant, the patient was found in a state of exhaustion. He was, at length recovered, but remained quite blind. Notwithstanding the loss of blood, and the privation of sight, there was no modification in the delirium. The hallucinations preserved their energy, continuity, and character. We are acquainted with the sister of an esteemed artist, who, after too copious a bleeding, was confined to her bed for eighteen months, with a gradual diminution of sight; the same phenomenon was manifested in the muscular system, and the fine power of execution which she had previously had on the piano, was, by this means, greatly weakened.

Hallucinations have sometimes been cured by violent methods repulsive to humanity, but of which many examples are extant.

CASE CLV. A carpenter, of Anvers, imagined during the night that he saw horrible spectres; the terror which he experienced was so great that he went mad. He was sent to the tomb of Saint Dymna, a virgin, who had the reputation of curing the bewitched. There he remained for one year, during which time he was subjected to all the treatment usually given to maniacs. But, as his board was no longer paid, he was sent home bound, in a cart. During the journey, having succeeded in breaking loose, he jumped out into a deep pond, which was by the roadside. The drivers succeeded, after awhile, in dragging him out, and replaced him half dead on the cart. He nevertheless recovered, and lived for eighteen years completely cured of his insanity.*

The case is interesting in connection with the spot, for Saint Dymna was revered in the village of Gheel, in Belgium, where there is still a large establishment for the insane, of some celebrity; it proves, besides, that, under some circumstances, an abrupt emotion, or energetic therapeutic method, has sufficed to restore reason suddenly.†

* Vanhelmont, *Demens Idea*, 49, oper. p. 175.

† Briere de Boismont, *Remarques sur quelques établissements d'aliénés de la Belgique, de la Hollande, et de l'Angleterre*, 1847, pp. 8 et 20.

An emetic, or a purgative, may sometimes cause the cessation of hallucinations. The use of baths, or of the douche, deserves special mention. Under Leuret's practice, the douche has more than once obliged the patient to recognize the fallacy of his ideas. Other practitioners have not been so fortunate. Sometimes even the patients have acknowledged all that was required of them, in order to escape what they called the punishment of the douche.

This means offers, however, useful resources, but it must be carefully regulated. If the hallucination be recent, and the character of the patient timid and fearful, the impression caused by a column of water may instantly change the current of his ideas. When persuasion, kindness, and raillery have failed in effecting this in a patient, whose position in life has accustomed him to the exercise of his own will, the douche, prescribed and executed with a great show of preparation, has, in some cases, succeeded. The probabilities would be fewer with a person of strong will and energy, especially if the hallucinations were of long standing. It would be the same in a case complicated with insanity, particularly if the monomania were of a gloomy character with a tendency to suicide. The hallucinations of mania, dementia, and general paralysis will rarely be alleviated by the douche. In one class of cases, the douche, far from ameliorating, would aggravate the symptoms.

For the douche, we have substituted continued irrigation. The water falls for hours together in a thin streamlet, or through small perforations, on to the head of the patient in the bath. The effect produced by this continual aspersion is, first, to keep up a constantly fresh temperament on the congested organ, without occasioning the symptoms caused by ice. And, secondly, it harasses the patient, who often asks to be released.

We have observed the same effects from continued irrigation that others have noticed from the douche. After some hours of this treatment, these patients have entreated to be taken from the bath, admitting that they had talked nonsense before, but were now entirely cured.

CASE CLVI. A lady, hallucinated after her confinement, imagined that she saw a large figure in white which accompanied her everywhere. Her medical attendant recommended the application of leeches on the neck and the use of baths. But

the patient became more violent, and it was feared would throw herself from the window.

Her physician then recommended her being placed in my establishment. I had her immediately placed in the bath. For two hours the water flowed on her head. On my entering, "Sir!" she exclaimed, "pray let me out of this place; the water that falls on my head is insufferable; I know it is done because I was mad; but, thank God, I am so no longer; do not leave me here."

Before yielding to her wishes, I asked what had become of the great white figure. "I see it no more; it was an illusion."

This lady having given rational replies to all my questions, was conducted to her room; and in eight days returned to her family quite cured.

Such, however, are not always the happy results; we have frequently seen the false ideas return after having momentarily ceased. In other circumstances, again, the false sensation has disappeared, but insanity has remained.

We have found so much benefit in irrigation, that we have employed it in all cases in which it has appeared to us practicable, and the cures that we have effected by associating it with prolonged baths, have been so numerous and so rapid, that we believe we have rendered essential service to the therapeutics of mental maladies in pointing out the circumstances under which these means ought to be employed.

The cases which we have described can leave no doubt of the efficacy of physical agents. How do they act? In the greater number of cases, in calming the symptoms of excitation. It is because sufficient attention has not been paid to this period of the malady, that contrary opinions have been held. When the excitement is relieved, either by the remedies used, or from the effect of time, great advantages may be obtained by moral treatment.

But before entering on this part of the subject, it will be well to say a few words on the medication proposed some years since by Dr. Moreau, of Tours, physician to the insane in Bicêtre. This mode of treatment, which has some affinity to homœopathy, since it is founded on the property which the *datura* possesses to cause hallucinations and illusions, was employed on those, who, if they could not be declared incurable, were yet in condi-

tions more or less deplorable. Seven were cured, three experienced only a transient amelioration. The cures were obtained in four, seven days, and one month, with moderate doses of extract of clarified sugar of stramonium, one decigramme night and morning ; for five, eight, or fifteen days, by increased doses, 3 decigrammes in a potion, taking a spoonful every hour ; in twenty-four hours, for very powerful doses, 1 decigramme of extract, administered hourly, until physiological effects were observed.

According to the author, they generally appear after the administration of 3 decigrammes. The use of datura in a large dose requires extreme caution. The patient must not be lost sight of for a moment, in order that the effect of the remedy may be watched and the symptoms combated, if they threaten to overpass normal limits.*

From the precautions required, it is evident that such a medicament cannot be used without great circumspection. There is, moreover, a serious objection to it, which is, that it has not realized the same fortunate results in the practice of other physicians which it did in that of M. Moreau. In this case, the suspension of hallucinations appears to us to depend also on the action of the medicament. In experiencing the more or less varied symptoms which it causes on the economy, the hallucinated person feels himself drawn into another train of ideas ; the tingling in the ears, the buzzings, the nausea, the vertiges and faintings, occasioned by the datura, surprise, astonish, and oblige him to reflect, and for a moment the false sensation is forgotten.

The selection of cases which we make is of no minor importance ; for if, in the example we are about to give, the medicament had been hastily administered, a cure would have been attributed to it, due only to the efforts of nature.

CASE CLVII. A. lost his wife, who died a victim to his ill-usage. He became sombre and morose ; and suddenly in the night experienced hallucinations. He saw moving corpses and hideous phantoms, who came down in procession from the ceiling, and, one after the other, pulled him by the feet ; at other times he was transported to the borders of the sea, heard the

* Journal des Connaissances Médicales Pratiques, Fev., 1842, p. 134, Analyse de M. Bouchardat.

moaning of the waves, and saw the steamboats rapidly ploughing the main; then the scene suddenly changed, and enormous serpents sprang on him, entwining him in their vast folds, and stinging him in the abdomen. On the following night, his visions were of horses, who made the roof crack with their stamping. As soon as he closed his eyes, hoping to shut out these frightful visions, the fantastic panorama unrolled itself before him with still greater strength and rapidity.

With the day, peace returned, and A. seemed to revive, feeling, as he said, relieved in a manner which it was impossible to describe. The approach of night plunged him into the greatest anxiety, and his alarm became such that he made his little girl of ten years old sleep by him, who had vainly tried to persuade him of the falseness of these apparitions. She observed naively to me, says the physician: "I might well stare, for I could see neither boats nor serpents."

On the 13th of November, in the night, A. was found doubled up in a corner of his room, his hands joined in a suppliant posture; he was immovable; his look was fixed, and expressive of terror; he prayed the demon to have pity on him, and not persecute him so severely. On the following morning, at day-break, he left home in a state of great exasperation; his clothes were in disorder, his looks haggard; weeping, he told his child he was going to confess all the faults he had committed, for he saw the good God required it.

On the 15th, he was conducted by the police to the asylum. On the first days of his sojourn, the hallucinations persecuted him. This state did not last long; a remarkable change took place in his mental condition; at night, he slept uninterruptedly; he saw nothing, and no more heard a voice crying from the depths of his heart, that he should kill himself. (The treatment consisted in baths, and water for drink.)

On the 23d, fresh hallucinations of sight assailed him during the night; he saw a black machine, which turned rapidly around, and trees which danced like puppets. Early in the month of December, M. Aubanel carefully interrogated him; he found him very rational, excepting that he could not comprehend that all the abnormal phenomena which he had experienced were caused by aberration of the senses. He said he had seen, and truly seen them, for his eyes were open, and he was awake. On the 31st of the same month, he quitted the asylum cured.

The hallucinations of A. were primary and complicated, with a very slight intellectual disturbance; in a word, the case was one in which the *datura stramonium* would do wonders. This remedy was about to be tested, when M. Aubanel, in his distrust of the specific, put off the administration of the first doses for a few days; in the interval, it happened that the organism brought its own grand resources into play, and the cure was effected in a very short time without the intervention of any therapeutic agent. Do we not see the same thing occur in many analogous cases?*

Some years since, M. Mettevié conceived the notion of attacking hallucinations by electricity. He effected two or three cures by inserting needles in the membrane of the tympanum. This very painful method was, however, so difficult that he discontinued his attempts.

M. Baillarger also experimented on electricity; he made the first essay on himself, and saw a number of bluish flashes pass before his eyes; the sensation affected him very painfully. As the puncturing of the membrane of the tympanum might occasion serious mischief, he invented a little apparatus, intended only to rest on the membrane. M. Baillarger believes that this means acts, by producing a diversion of ideas, more or less powerful, and that it is only in this manner that it can be useful.

Medicaments occasionally succeed in the cure of hallucinations, not by their therapeutic effects, but by breaking the chain of ideas in the patient.

CASE CLVIII. A student of Berlin having always enjoyed good health, returned home one night in great alarm, and, with pallid countenance and bewildered looks, announced that he was to die in thirty-six hours. He went to bed, sent for a minister, and wrote his will. Symptoms, apparently so serious, alarmed his comrades; Hufeland was called in; his reasonings were unavailing. This celebrated physician prescribed a powerful dose of opium, which threw the youth into a profound sleep, lasting far beyond the fatal term. On awaking, the date of the day and hour being proved to the student, he found that he had been the dupe of his imagination; his mind became calmed, his fears dissipated, and he returned to his usual gayety. The young

* M. Estre, Observations recueillées dans le service de M. Aubanel, Journal l'Esculape, 1842.

man then related to his friends that, having walked out in the twilight, he saw a death's head, and heard a voice say to him: "Thou shalt die in thirty-six hours."*

The principal physical agents employed in the treatment of hallucinations, are sanguine emissions made at stated periods, prolonged baths, either alone or with the douche, irrigation, and purgatives; under some circumstances emetics, narcotics, and antispasmodics, and, finally, external revulsives, such as blisterings, moxa, and setons. Many other remedies have been extolled; we think it unnecessary to give the list. One, however, the hot-water treatment, shall be mentioned on account of its author's name.† Manual labor is often a powerful auxiliary. It sometimes happens that patients are brought into the hospitals, whose insanity appears to proceed from an insufficiency of food. If hallucinations arise from this cause, good nourishment should be prescribed. And, lastly, we recommend a careful notification of the condition of all the organs, and the manner in which the functions act.

SECTION SECOND.—*Moral Treatment.*—When the excitement is calmed, moral means, which essentially consist in producing novel impressions, in rousing the affections, and fixing the attention on foreign objects, may be of the greatest service. The choice of these must necessarily vary according to the education, mental acquirement, and the character of the delirium of the hallucinated. The means that would be successful with a distinguished man, would have no effect on one of mediocrity. The artisan would not understand the language of the savant. A woman would be accessible to consolations that could not be lavished on the other sex. The use of moral means requires sagacity, a knowledge of men, pliability of temper, and great perseverance. In this, as in everything, we agree in the maxim of La Fontaine:—

"Patience et longueur du temps
Font plus que force ni que rage,"‡

as conducting to the most certain results.

* Darwin, *Zoonomia*, t. i. p. 289.

† Du Traitement des Hallucinations par l'eau chaude. Broussais, *Annal. de Med.-Physiol.* Janvier, 1828.

Time and patience do more than force or anger.

If we take into consideration the immense part that ideas occupy in the production of hallucinations, we shall readily understand that to them we must have recourse for the cure of the false sensation which is the torment of the hallucinated.

Shall we be contented to give diet, drinks, purgatives, and medicaments to this man, who imagines himself a teapot; or to that other one, who thinks his head has been turned round? Could we conquer by a bath, or a sanguine emission, the conviction of that hallucinated man, who asserts, in gloomy despair, that he is everywhere followed by his Double, who plays him the most treacherous tricks, ruins, dishonors, and will infallibly lead him to the tomb? What remedy would be sufficiently energetic to chase away the phantom which an unhappy being has ever before him, especially if the hallucination is caused by remorse of conscience? Will the douche always succeed in conquering the obstinacy of that melancholy man, who would die of hunger, rather than eat the food he fancies to be poisoned, or who is destroyed by pestilential odors?

Facts exist to show that if, in some cases, the remedy disperses these strange ideas, it more generally only combats the symptoms of excitation, and leaves the chimeras in all their force.

A lady whom we attended, endeavored to destroy herself in order to escape the pursuit of an imaginary enemy, who quitted her neither night nor day. We conjectured that the periods were irregular, and bled her in the foot. On the following morning, she was quite an altered being; all the distressing symptoms had ceased; and she spoke of the falsity of the sensations she had experienced. In a few days she was restored to her family.

But by the side of this case we must place that of the physician mentioned by Esquirol, and, unfortunately, such are the most numerous. After a judicious therapeutic medication, calm is re-established, and the patient conforms to the customs of the house; the hallucination has not changed, but he speaks less of it. It is then that the physician must use all the resources of his mind to attack the idea, to weaken and eradicate it, now by direct, now by indirect methods, but always by a happy mixture of kindness and firmness.

These precepts we will now apply to particular cases.

CASE CLIX. Mademoiselle Claire, forty years of age, tall, brown, spare, and sinewy, had always enjoyed good health. This lady, religiously brought up, of sound judgment, very placid disposition, managing her affairs with excellent sense, and beloved by all who knew her, had never evinced any symptoms of insanity until about eight months ago, when it became perceptible that her ideas were less lucid. Two years previously she had suffered a violent uterine hemorrhage, the result of prolonged fatigue. Her mind, hitherto powerful, had become restless and timid; the slightest thing disturbed her. This condition, which was not much noticed at first, made rapid progress; she lost her sleep, and uttered such violent and piercing shrieks that her neighbors were alarmed. No one could rest near to her. This situation demanded instant attention, and Mademoiselle Claire was transferred to my establishment.

To my interrogations, she replied, that she had committed all imaginable crimes. "I am," said she, "the beast spoken of in the Apocalypse, which was to appear in 1840; God has abandoned me; Satan has entered into me; he is going to chase me through Paris." There was no evil in the world of which she was not the author.

To whatever was said to her, she replied that she was lost. When an attempt was made to persuade her that she could not be so guilty as she pretended, she replied that if she had not already committed these crimes, she would do so. Her appetite was good; all the functions acted well; but her countenance was drawn, haggard, and of a yellowish cast; her breath was offensive, and her tongue white; her sleep was short, and interrupted by sharp cries, which rang through the house. These shrieks were occasioned by the sight of hell and the devil, by the menaces which the bad spirits addressed to her, and by her dread of damnation. At times, also, during the day, she uttered yells. It would seem that there existed some internal crisis whose violence suddenly found vent in this manner.

This irresistible desire to cry out exists frequently with females. Sometimes it consists in barking, howling, groaning, or mewing; at others, in shrieks that succeed each other with the rapidity of lightning. You may be in tranquil conversation with the patients; nothing intimates the approach of a crisis; when, in the midst of the most rational discourse, you are sur-

prised by the violence and suddenness of the maniac howlings. I have known several ladies who were no sooner under the influence of this singular affection, than they commenced running with all speed, to take refuge in some lonely spot, where they would not be noticed. They have afterwards told me that they obeyed an irresistible impulse, and felt no relief until they had uttered their shrieks.* There is evidently a choraic influence in this symptom.

Madlle. Claire shunned me, because, whilst I evinced much interest in her, I likewise rallied her on her singular ideas: "How is it possible," I would say, "that a lady of your good sense can imagine she sees the devil, and that in the nineteenth century?" "You are, then, an unbeliever?" "O no! I believe; but not in your idea." I would then leave her, after having endeavored to excite some doubts in her mind.

At other times I would content myself with saying: "All my arguments are useless, I cannot convince you; but doctors who attend the insane have long known, that to try and convince a madman, is to be as mad as he." "But I am not mad." She would then follow me to prove the reality of her sensations. I would laugh, but say nothing more. Sometimes I exclaimed against her pretence of having committed so many crimes. "It is either pride, or madness." She then made attempts to persuade me that she was in her right mind. I listened or took no notice of her, according to the mood in which she might be.

To counteract her physical excitement, I gave her baths and refreshing drinks. The hallucinations tormented her unceasingly, although she forbore to speak to me of them for fear of my ridicule. One evening she was with my little daughter, ten years of age: "Do you not see the flames that come out of my mouth?" she exclaimed; "they surround me, I am lost!" My child having laughingly replied: "What you say is very foolish;" she laughed also; and from that time spoke no more of flames.

Madlle. Claire had some moments of relief, but the hallucinations would seem to return with increased force, particularly in the night, when she would cry out: "I am lost; I am damned."

* A Brierre de Boismont, De l'Imitation du Cri des Animaux dans plusieurs affections nerveuses. Gaz. Méd. 8 Sept., 1849.

Neither exhortation, advice, nor reprimand had the least effect upon her; only, when most harassed by such attempts, she became less confidential.

As Madlle. Claire was at a critical period of life, and the action was irregular, I proposed a blister on the arm, to which she willingly acceded. Amongst her delirious fancies, was that of confessing to any person with whom she might be in company; and it was then curious to hear this lady, of such sound judgment, accuse herself of a multitude of childish follies and frivolities which imbittered her life, transformed as they were into crimes, by her perverted intellect. How could such a change have occurred in a mind until now so healthy? Her fortune was sufficient; no passion disturbed her heart; she knew no grief; and moral causes, which I consider so powerful, had no existence in this case; it could but be the influence of that constantly recurring periodical action common to women. I suggested the idea to my patient, who, although she denied that she was insane, acknowledged herself to be suffering, and asserted that she should never be cured. The idea of being at a critical time of life, seemed to impress her, and I frequently recalled it to her notice.*

I showed her much kindness; praised her sense, her judgment, at the same time I expressed my astonishment that one so happily organized could entertain such fancies. Occasionally, I gently rallied her on her devils. "You may laugh," she would say, "but they do exist;" and she would then laugh herself at my banterings. The conversations pleased her; I called her self-love as much as possible into play, interested her mind, and appealed to her good sense. This plan, perseveringly carried out, at length produced a useful diversion in her ideas. When her symptoms were decidedly ameliorated, I permitted her to go out and visit her friends. Sometimes these walks were matters of grief to her; she looked on all whom she met as lost; the luxury exhibited in the public gardens, and the brilliant toilets, espe-

* Brierre de Boismont, *De la Menstruation considérée dans ses rapports physiologiques et pathologiques*, 1 vol. 8vo. pp. 55, 100, 423, 436, 531. *Recherches bibliographiques et cliniques sur la Folie puerperale, précédées d'un aperçu sur les Rapports de la Menstruation et de l'Aliénation mentale.* (Annal. de Medico-Psychol, année 1851, t. iii. p. 574.)

cially excited her lamentations; she saw a modern Babylon, with all its iniquities. By degrees her ideas became more cheerful, she went out more frequently, and occupied herself with worldly affairs.

These results were not obtained without many alterations; from being very lively she would suddenly become sad, and refuse to go out. Her recovery was characterized by her great desire for occupation; she would work several hours in the day; her cries became less frequent; she no longer fled society, and even talked much. Desirous, on one occasion, of profiting by this improvement, I invited her to write to her friends, but she refused, saying that she was too sick at heart. In the morning, she was calm, and said that she was like other people; and she also laughed when rallied on her notion of being the beast mentioned in the Apocalypse.

In two months after her entrance into the establishment, she had a relapse; she was continually bursting into tears, sighing, and crying out that the devil was carrying her off to hell because she had communed under the weight of a mortal sin. Nevertheless, her progress towards recovery continued, and it became highly interesting to watch this struggle between reason and madness, with every probability that the former would gain the victory.

I know not if I am in error, but it appears to me that there is no nobler mission than that of the physician, who watches the reawakening of reason; who is an attentive observer of those strange perversions of natural affection, those irresistibly foolish ideas, whimsical phantoms, and fantastic creations of the imagination. What joy will he not feel at seeing the first stone detached from the pile which madness has constructed to conceal human reason! In that struggle where, often overcome, he still rises to the combat, by turns using force, skill, persuasion, and kindness, how great must be his satisfaction when he has succeeded, through patience and a knowledge of the human heart, in conquering the chimera!

Madlle. Claire was at length in a condition of mind which evinced that the false idea tottered on its base. She smiled when she was rallied, and resolved on going to church; but having reached the threshold, she declared it was impossible for her to cross it; she felt as though nailed to the doorway; no reason-

ings could induce her to enter the building, and she returned home.* By degrees the lady became calm, worked at her needle, and visited her friends.

In four months after her arrival, she wrote and worked; her countenance had a natural expression, but still she would not realize her real state, wept and mourned from time to time, saying that she never should be well; however, she could now control her will.

In two months more she was so far convalescent that I arranged for her departure, no doubt existing of her entire recovery. She was much agitated on the evening preceding, from the dread she felt of a relapse, but soon after she was seated in the carriage, recovered her spirits, and was very lively.

My prognosis on the happy termination of the alienation of this lady was founded on the following reasons: she had never betrayed any whimsicalities or strangeness in her conduct; never had any brain disease, her periods were regular; she was correct in judgment, sound in mind, sensible in discourse, but cold and reserved; she was well informed, had read good books, and her reflections were judicious; finally, none of her relatives had ever been insane. These united considerations led me to consider her as under the influence of a critical time of life excited by continence, and the uterine hemorrhage which she had experienced. The pathological condition of the uterus in reacting on the brain, had given explosion to the ideas with which it was familiar. The conclusion that we drew from this assemblage of facts, which the event justified, was, that after a sojourn of some months in our establishment the menses would entirely cease, and reason be restored.

I still followed the mental condition of Madlle. Claire with a lively interest; from her letters I learned that she had entered the Church, fulfilled all her religious duties, and was quite well. Still more recently she wrote word that her cure was entire, and thanked me affectionately for my attention. Five years afterwards, her health continued excellent.

With this lady, hallucinations formed the chief characteristics of the disease; the false ideas which accompanied them, were

* This fact, related in all histories of the possessed and of sorcerers, is naturally explained by the character of the delirious conception.

but the consequences. The physical agents were but few, for, with the exception of some baths and a blister, it was impossible to persuade her to take any medicaments. Her dry and nervous constitution made us reject bleeding. Probably, these remedies had some effect; but we are firmly convinced that the moral treatment which we perseveringly carried out during several months contributed mainly to the re-establishment of her reason.

We have selected this case from many others, because we cannot in a history of hallucinations accumulate facts as we might in a special pamphlet, and this one appears sufficient to make our method apparent.

An unexpected event, or a sudden comparison of what is, with what is believed to be, suffices, under some circumstances, to cause the cessation of hallucinations.

The prefect of the empire, whose case we have given in detail, exclaimed, on seeing the Cossacks in the *Jardin des Plantes*: "Enough, I am cured!" Another patient of Esquirol awaited the speedy advent of the Messiah. After a long conversation with that physician, she gave a written agreement that she would acknowledge herself to be mad, if the Messiah did not come on the 25th of March. On the day appointed, the Messiah did not appear; the patient yielded with a good grace, resumed her former habits, and, in a very short time, her reason was restored.

CASE CLX. A lady, having become melancholy after giving birth to a child, struggled long between reason and insanity, and, finally, concluded that she had committed a capital crime, which infamy had caused the death of her husband, whose spirit haunted her. Every evening she would sit at the window and gaze at a white post, which appeared to her as the ghost of her husband. Several weeks having passed in this manner, without any amelioration, her husband resolved on seeing her, for, although he was told that sequestration was an essential means towards recovery, he conjectured, with much reason, that the best method of proving his existence, was to appear before her.

It was in vain for the physicians to object that his wife would look upon him as a ghost; his importunity was irresistible. The results of the visit, as communicated by the husband, were wonderful. "So soon," said he, "as I entered the dining-

room, where my wife usually set, she ran to a corner, hid her face in her handkerchief, and then turned towards me, appearing for a moment pleased to see that I was living; but presently, in great terror, cried out that I was dead, and had come to haunt her. This was exactly what the doctors had predicted, and, for some minutes, I thought all was lost.

“Finding that persuasion and reasoning only served to irritate and confirm her in her belief, I abandoned this means, and endeavored to attract her attention on other subjects. It was some time since she had seen either myself or the children; I drew her arm within mine, took her into the garden, and began to tell her all that had happened to myself as well as to them, since her departure. These details soon arrested her attention, and she began to be interested; I entered into the most minute and circumstantial particulars of our nursery, the house, and of her friends. I felt that I was gaining ground, and when I thought that her attention was quite gained, I hazarded the question, in a jesting manner, if I was not very communicative for a ghost. She commenced laughing. I immediately quitted the subject, and again talked of her children and friends. The plan succeeded beyond my expectations; I passed the evening with her, and left her perfectly tranquil.”

This happy result was entirely successful, and although general objections may be raised against the attempt, it is impossible not to recognize that it does sometimes succeed.*

Leuret's method should naturally find its place here; although we have pointed out its principal features, we think that an example from his work is indispensable, in order to make it well understood.

CASE CLXI. A., forty-two years of age, a carpenter, unmarried, entered Bicêtre on the 18th of June, 1839.

Of a nervous sanguine temperament, A. made much use of alcoholic drinks; he said that his father, likewise, drank much, which, on several occasions, caused a derangement of intellect. A., being of an active and impatient disposition, was easily put out of temper. When working at his trade with his companions, he could not endure the slightest jesting. However, he had

* Conolly, *op. cit.* p. 402. We know of a similar case that occurred in Esquirol's establishment, and the account of which we received from an eye-witness.

never evinced any symptoms of insanity, until, fifteen days prior to his admission into Bicêtre, his sleep began to be disturbed. It was then that he experienced hallucinations. He believed himself to be pursued by spies; the voices which he heard called him spy. At the same time, he took it into his head that the master carpenter had spoken of buying for him a wine store, which was alongside the yard in which he worked.

He betrayed no agitation on his entrance into the asylum, but related that for a month past he had been subjected to many torments and persecutions. Three persons especially persevered in annoying him, the wine merchant amongst the number, who treated him as a spy and a thief. A violent dispute arose on the subject, and the patient demanded 500 francs damages. He also spoke of the proprietor, who had made him many promises. This man, he said, liked him much, and his wife gave him a thousand encouragements every hour in the day. A. often heard the voices of his enemies speaking to him; moreover, he imagined himself very rich, and that he had command of everything of the most beautiful kind.

The treatment administered to him for some time consisted in cupping on the nape of the neck, baths with affusion, foot-baths, and lemonade. He was afterwards required to work, but he obstinately refused.

On several douches being administered, he promised to go to work, but the promise was almost immediately forgotten. Indeed, he tired out the patience of M. Ferrus. He slept nearly the whole of the day, either in the yard, or by the side of his bed, continuing very calm, and never speaking of his insanity.

On the 12th September, Leuret, who had undertaken him, inquired if he was willing to work; he refused, alleging bodily weakness as an excuse, and saying that, after all, he could not be detained long at Bicêtre; that he would soon be released, and would work at his trade as soon as he was restored to liberty. He complained, besides, that he was subjected to the tricks of a number of persons who gave him no peace night or day, and entirely prevented his having an instant of rest.

A. was immediately taken to the bath and placed under the douche; when Leuret questioned him on all that had occurred since his entrance into Bicêtre.

“For six months I have studied things here of which I was

ignorant ; I have learned all these things by looking at the stars ; for instance, I have acquired some knowledge of anatomy."

"What is anatomy?"

"Anatomy is the different things that appear in the clouds ; animals and people. I have seen different persons in the sun ; and have learned that the sun gives me light. There is a person in the moon whom I do not know."

"Did you know that person on earth?"

"No, M. Leuret ; for six months I have worked for the castle, on the security of the king, and have not drawn a cent. I looked at the sun whilst I worked, and when my eyes pained me, I stopped, and then looked again."

"You think you have enemies ; who are they?"

"Yes, I have enemies here ; first the parlor waiter. There are others whom I hear, but do not see ; they are under the head of my bed ; if you will let me search in the body of the building, I shall soon find them. The vaults are under the head of my bed, and there are my men, who will carry my orders to Paris. I have, besides, many other enemies. At night I hear women beneath me. They tell me everything."

"What do they tell you?"

"They tell me I am a great idler. They talk to me incessantly when I am in bed, when I am resting, when I am in the court ; they talk to me everywhere, and always to annoy and insult me."

"How is it that you do not now hear women's voices?"

"Probably because there are many persons about."

"But, by your bedside ; how is it that your neighbors do not hear these same voices?"

"Because the conversations are carried on in a low tone, and often only by signs."

Having listened very calmly to this narration, Leuret spoke to A. as follows:—

"Now, A., I will tell you what I think of all you have been saying : there is not one word of truth in it ; all that you have said is nonsense, and you are in Bicêtre because you are mad."

A. replied : "M. Leuret, I do not think I am mad ; I cannot help seeing the persons who are under my bed and in the vaults, since they are there. You say that all I have said is nonsense ;

it may be so; but I know what I have seen and heard. After what you say, then, there is no hope of my leaving this place?"

"You shall leave it, but upon one condition; listen attentively to what I am about to say. You will only leave it when you are no longer mad, and I will tell you what you must do to be so no longer. You must look neither at the sun nor at the stars; you must not believe that there are vaults under your bed, because it is not so; neither do you hear voices, nor are any persons there. Moreover, you must never refuse to work, whatever you are ordered to do. If you wish me to be pleased with you, you must obey, because I only ask what is reasonable. Will you promise neither to think nor speak any more of these follies?"

"If you wish me to speak of them no more, because you say they are follies, I will not."

"Will you promise me not to think of them?"

The patient hesitated considerably, but the point being persisted on, he replied:—

"No sir, I will not think any more of them."

"Will you promise me to work every day when you are ordered?"

"I have a trade; I want to go out to work at it."

"I have told you on what conditions you can go and work at your trade. Now, I ask you if you agree to work?"

The patient was obstinate.

"As you have often broken your word on this point, and your promises are not to be relied on, you shall receive the douche, and it will be continued every day, until you come, of your own accord, to ask for work; and until you own, also, of your own accord, that all the things you have said are nonsense."

The douche was administered, and was so painful that he soon gave in.

"You wish me to go and work; I will go. You desire me to think no more of what I have said, because they are fancies; I agree. If any one talks to me about it, I shall say it is not true, that I only had fancies in my head."

"Will you go and work to-day?"—"If I am forced to it, I must."

"Will you go willingly?"—"I will go, if I am forced."

"You should say, that you understand it is to your interest

to go and work. Will you go willingly, yes or no?" The patient hesitated, and the douche was again given, when he quickly said, "Yes, sir, all that I said to you was nonsense; I will go to work."

"You have been mad?"—"No, I have not been mad."—"You have not been mad?"—"I think not, at least."—"The *douche* again!"—"Have you been mad?"—"It is then being mad to have fancies, to see, and to hear?"—"Yes."—"Well, then, sir, I have been mad. There were neither women, nor men, nor companions, but it was all madness."

"When you think you hear something of that kind, what will you say?"—"I shall say it is nonsense, and not dwell on it."

"I expect that to-morrow you come and thank me for having rid you of your foolish ideas."—"I promise that I will work, and thank you for having rid me of my ideas."

On the evening of the same day the douche was administered to him by M. Auband, for having forgotten to go to work during the day. . . .

September 13. This morning A. came towards Leuret, as soon as he appeared in the courtyard, and thanked him for having rid him of his fancies; he was waiting the hour to go to work. Since yesterday he had neither seen nor heard anything; they were, he said, illusions; he was now convinced of it.

September 14. The same protestations as yesterday. . . . A. neither saw nor heard anything, and spoke jestingly of his past fancies. Leuret tried to entrap him, but A. skilfully avoided it, always asserting that his ideas were nonsensical. . . . For several days Leuret renewed his attempts, but unsuccessfully.

September 25. There can be no doubt of the radical cure of A. This man, prior to the latter treatment, was thin and melancholy; he had now recovered his corpulence, at the same time with his cheerfulness. He slept quietly, and was good-humored to everybody. *He thought he had seen; he thought he had heard*, were all the expressions he made use of in replying to questions on the different nature of his hallucinations. He asked for his dismissal, which was granted to him on the 3d of October, twenty days after the long conversation of the 12th of September.

“The cure of A.,” says Leuret, “was owing, doubtless, in the first place, to the douche; and, secondly, to the care which I took, whilst he was in the bath, to speak on all the subjects connected with his insanity, and to make him give me rational replies. . . . I was not contented so long as there was, or appeared to be a mental reservation in his words. If I had been contented with A.’s reply, I should have been at a disadvantage, and, probably, not have succeeded. I was not over delicate towards his self-love; I obliged him to utter the word ‘mad,’ in order, if possible, to make the idea of madness and of his *malady* inseparable, by the use of a repulsive epithet.

“The bath treatment once over, I wished him to work, in order that he might give me proof of acting like a rational man.

“I often spread traps for the insane, who, after the douche, appear rational. I return to them, pretending to be sorry for the remarks I made, and the distress I caused them, and, if they are caught, I show them wherein they were deceived, in order to put them constantly on their guard. As in this kind of strife, my object was not to punish, but to cure, of course, I was careful to proportion the stratagems I employed to the degree of intellect of the patients whom I addressed.”*

This very interesting case, the chief points of which we have extracted, appears a powerful argument in favor of the opinion we have elsewhere pronounced on the difficulty of applying the treatment of Leuret, in all cases, to patients in private asylums. Whatever talent the physician may possess who puts this system into execution, we repeat to him that men of education, accustomed to compare, to reflect, and to will, will not so readily yield up their ideas, and that dreadful scenes might ensue on telling them they were mad, especially in obliging them to acknowledge it. That the hallucinated subject reasons falsely, on one or two points is incontestable, but on the rest his judgment is sound; would not this disposition of mind of which he is conscious contribute to strengthen his false sensations? The world is full of men of imperfect judgment. Let them listen to the most eloquent, persuasive, and logical orator, but who offends their prejudices, and not one of their convictions will be

* Leuret, *Du Traitement moral de la Folie*, p. 186. *Hallucinés, Traitement des Hallucinations*, 1 vol. 8vo. Paris, 1849.

changed. Who, then, can be persuaded in life? The infinitely small number of those who are gifted with a cool judgment, and lively and impressible natures; the immense majority obey only their passions, great or trivial. Is it likely we can do that for madmen which we cannot accomplish for rational men? It is certainly necessary to distinguish the errors resulting from disease from those consequent on education, and Leuret was right in saying that they could never prevent a few from believing in the immediate coming of the Messiah, nor cure certain of the populace of their faith in sorcery; but have not the errors which this physician attributes to the disease their source in education? How can they be conquered by an open attack? The victory may be easy in a hospital; we think it much more rare in private asylums, particularly when attempted on firm or proud characters. All have not been cured who have undergone this treatment. Three years ago we were consulted by a priest, who had a mania that he was a bishop. Under the douche, he appeared to recognize his error, and quitted Bicêtre. These were his words: "I acknowledged myself wrong because there was no other means of escaping the punishment, and because all my assertions would have been useless in a place where the doctor is all-powerful; but in receiving it, I was not the less persuaded that all I said was true." His expressions were unjust and exaggerated, but the fact of dissimulation existed nevertheless. In our own practice, when recourse had been had to dissimulation, the patients have said, when out of our hearing: "We yield because we are powerless against force, but we are not the less certain of the reality of our ideas."

Pariset, in an address to the Académie de Médecine, has made other objections to this method. "What can severity do," he inquires, "for the hallucinated? on those who are disturbed with strange sounds, voices, words, phrases, or discourses? . . . To wring from these unfortunates, through suffering, an avowal that they do not hear what they do hear, is to make them utter a falsehood, and that falsehood, by degrading them in their own eyes, fills them with hatred and disdain towards their physician; and as they are not insane from their hallucinations, but from the false ideas attached to them, to attack these ideas in order to destroy them, to combat them by arguments and violence in order to bring the patient back to the single sentiment of his

internal impressions, is most frequently but to embitter his life with fresh torments.”*

These objections do not influence Leuret, who, after refuting them, adds: “If the recollection of the service you have rendered the afflicted person does not dispel his resentment, be it so; let him hate you, so long as he is cured.”†

We will make but one observation, which is, that it is not always without bad results that the insane person is made to acknowledge his error.

CASE CLXII. A man named Vincent believed himself to be so tall that it was impossible for him to pass through the door of his room. His physician ordered that he should be taken through by force. The order was executed, but the consequences were fatal; for, in passing through, Vincent cried out that they were crushing him, and breaking his bones, and the impression was so terrible that he died in a few days, reproaching his keepers for being his murderers.‡

Science has now admitted the conclusion that hallucinations may be successfully treated. In this point we agree with Leuret, but we differ as to the mode of execution. Whilst he insists on his mode of treatment for the generality of cases, which he calls moral revulsion (*révulsion morale*), we only think it applicable to a certain number of cases, determined by the social condition of the patients, their character, and the quality of their delirium. Far from reducing the treatment of hallucinations to moral means only, we think it necessary sometimes to have recourse to physical agents, sometimes to moral influence, and sometimes to a union of the two methods. By means of this mixed treatment, in connection with the etiology and symptomatology of hallucinations, numerous and durable success will be obtained, which, without presenting the brilliant cures referable to the method of Leuret, will, amongst practitioners, offer the immense advantage of not encountering those nume-

* Bulletin de l'Académie Royale de Médecine, Paris, 1839, t. iv. p. 83. Report of M. Pariset on the Memoir of Dr. Blanche, entitled: “Du danger des rigueurs corporelles dans le traitement de la Folie, Paris, 1839.”—See, in the biographical notice which we have devoted to M. Leuret, *Annal. Med. Psych.*, t. iii. pp. 512 and 520, 1851, our appreciation of his method.

† Leuret, *op. cit.* p. 207.

‡ Marcus Donatus, *Hist. Med. Var. lib. ii. cap. i.*

rous asperities with which our poor humanity is beset. As to the choice of moral agencies, the physician must be guided by the individuality, the particular disease, and certain indications, which, notwithstanding they have been ridiculed under the name of *medical tact*, are, nevertheless, often the luminous beacons which guide us in difficult cases.

Contradiction and firmness are certainly useful, but we are better satisfied not to attack hallucinations openly, but to take them by stratagem, and fight them after the manner of the Parthians. Hallucinated monomaniacs differ from other men only by holding some peculiar notions; in other respects they are similar. Mild methods, by which so many enterprises are conducted, are equally applicable to them; therefore, we do not hesitate to give to these the preference in most cases.

During our study of hallucinations, we have established several positions. It is evident that the therapeutic just mentioned is only useful in some instances; that in others it cannot be employed; that in short, various cases present various symptoms; it is by the examination of these divers circumstances that we will close our chapter on treatment.

Hallucinations compatible with reason may be habitually manifested without any derangement of the intellect; in such cases, therapeutic agents would be useless; but there are other cases in which these phenomena are distressing, and disturb all peace and tranquillity; then physical remedies may speedily promote a cure. An individual hears incessantly the voice of a woman; although placing no faith on the error of the senses, he seeks medical relief. In consequence of some symptoms, M. Bottex applies leeches behind the ears, mustard to the calves of the legs, mustard foot-baths every night, the use of new milk and orgeat syrup, with two of Anderson's pills for several days. To these remedies manual labor is added, and in the course of one month the patient is entirely cured. It was by bleeding that we cured Madame ——— of her visions.

In hallucinations of this nature, the cause must be carefully sought out. Thus, the treatment would vary according to whether they resulted from an afflux of the blood, or an accumulation of bile in the stomach. The same would be the case if they were caused by a powerful concentration of thought, or by the

weakness of convalescence. Hallucinations created by darkness, terror, and imprisonment, cease with the exciting causes.

The treatment required in *simple hallucinations*, and in those which are complicated with insanity being the express objects of this book, we will observe that, when mental alienation preponderates, against that must therapeutic means be employed. It is only when the hallucination forms the striking characteristic of monomania, that it may be successfully treated. In *mania* and *dementia*, hallucinations only require physical treatment when the physical health of the patient is deranged. Sometimes, however, mania is increased by hallucinations or illusions. In this event, it should be discovered if light or noise does not induce them. Should this be the case, the patient should be placed in the dark, and care taken that no noise should be around him. Anodynes are clearly indicated. Under other circumstances, the patient must, on the contrary, be placed in the light. Bleeding may be found necessary, and relief will be the result.

Delirium tremens is often accompanied by hallucinations, frequently of a very importunate character; solitude, baths, and opium, remedies employed against mental diseases, equally triumph over hallucinations. This kind of delirium offers a practical fact, which should be generally known, namely, that certain individuals accustomed to the use of fermented liquor cannot be deprived of it suddenly without distressing symptoms; they should be allowed a moderate quantity of wine or brandy.

Drunkenness may occasion very strange hallucinations; they are commonly dispelled when the effects caused by fermented liquors cease; if they persist, bleeding, a purgative, an emetic, or an opiate, will usually free the individual from their presence.

Hallucinations caused by *narcotic substances*, require, under most circumstances, therapeutic means. The treatment is evident when they have been occasioned by *datura* or *belladonna*, etc. The medicaments used are those which belong to cases of poisoning by those substances. When hallucinations are caused by the use of *haschisch* or opium, nature must be left to herself; the symptoms will cease in a few hours. If the effects of the opium be too much prolonged, appropriate antidotes must be applied.

Nervous diseases, such as catalepsy, epilepsy, hysteria, hypo-

chondria, and rage, which are more or less accompanied by hallucinations, do not point out any especial indications against this symptom, unless it prevails over all the rest. When it occurs in epilepsy, the results may be very serious, and the greatest attention is required on the part of the medical attendant. Moral treatment is chiefly applicable to hypochondria; but if the patient be a man of education, enlightened, irritable, and wilful, the method of Leuret may have unhappy drawbacks.

When hallucinations which have arisen in nightmare continue on waking, or when they are nightly reproduced, it is necessary to have recourse to medical advice. Every organ should be examined with the greatest attention, for it not unfrequently happens in this case that they are connected with a derangement of the digestive organs. At other times, a moral emotion, or a painful impression will cause them. Schenkius speaks of a man, on whom every night a woman flung herself, and who was so terrified that he was like a madman. Two or three conversations with his physician effected his cure. In another case, mentioned by the same physician, it was necessary to resort to medicaments.

Hallucinations may be exhibited in *dreams*, and precede the appearance of insanity; they have then a distressing character, which fact, combined with a knowledge of the temperament of the person, his antecedents, and any bodily disorders may point out the path to be pursued. A judicious employment of medical means may perhaps succeed in checking the development of insanity. When hallucinations disturb the rest of the insane, they require, in most cases, the employment of remedies. Bleeding, purging, and a bath are sometimes sufficient to insure relief.

Ecstasy frequently attaches itself to a morbid nervous over-excitability, which can only be calmed by therapeutic agents. According to the cases, physical or moral means should be adopted. In the Swedish epidemic, of which Dr. Souden recently gave a description, the diminution, and, probably, the cessation of the malady was, in a great measure, owing to the non-accomplishment of the promises made by the hallucinated ecstasies. Let us add, however, that, in this moral epidemic, medicine was frequently useful.

The treatment of hallucinations which are consequent on

acute delirium, and in those maladies which do not belong to the different categories which we have enumerated, constitute nothing special; it is almost always such as is proper to each of these affections. The false sensations created by fever, disappear with it. We recollect the case of a young man, of sanguine temperament, who, being suddenly attacked with a violent cephalalgia, with fever, saw shadows flying before him, amongst which he chiefly distinguished that of a female in white. At times he recognized the falseness of these sensations, whilst at others he would address these fantastic personages, and express his surprise at their appearance.

On the following day, these illusions had entirely passed away. Sometimes, however, hallucinations persist after the fever has ceased. In such a case bleeding is necessary, either by leeches or cupping, with purgatives, and baths with cold affusions; and, in cases where they do not yield to these various means, a blister might be successfully applied.

Intermittent fevers sometimes become complicated with hallucinations. Should this symptom be prolonged in convalescence, sulphate of quinia should be resorted to.

Hallucinations are frequently observed in *typhus*, and we have remarked them also in some cases of typhoid fever.* They, in general, disappear in proportion as strength returns. It may, however, happen that the overthrow, which the nervous system has received, prolongs them much beyond the ordinary time. Tonics and a good hygienic regimen are extremely essential under such circumstances. With the re-establishment of health, the errors of the senses cease.

A morbid condition of the digestive organs is sometimes an occasion of hallucinations. The organs must then be examined, which, in fact, should always be done when any derangement is manifested in the economy; cooling and refreshing drinks, and a dietetic regimen, are the only means required. Hallucination may arise from the presence of some substance offensive to the stomach. One of our brethren reported the case of a lady who saw visions whenever she partook of coffee; here may be repeated the aphorism: *Sublatâ causâ, tollitur effectus*.

* See the work of M. Gaultier de Claubry, in which the identity of typhus and typhoid fevers is powerfully sustained.

Hallucinations have been manifested in the most diverse affections. The *Edinburgh Journal* relates the case of a lady who, after an attack of gout, was assailed by phantoms. She was cured of this disturbance of the senses by cataplasms on the feet, gentle medicine, and above all, by a slight attack of her disease. Sometimes hallucinations appear in the last stage of *chronic diseases*; an agreeable surprise, in this case, has caused their instantaneous cessation. When they occur in the weakness of convalescence, good nourishment, pure air, and tonics are the most suitable remedies.

It would be easy, on examining the many works on pathology, to increase the number of diseases which are complicated with hallucinations. We have limited ourselves to those which most frequently offer that symptom. The cases which we have indicated, and their analogy, will point out the rule of conduct to be followed in similar circumstances.

M. Michéa recommends in many cases society, a light cheerful situation, the avoidance of any object connected with the nature of the hallucination, and the awakening of attention.*

RECAPITULATION.—The treatment of hallucinations has long been completely unnoticed in France. The examination, however, of their causes, symptoms, and particularly of clinical facts, proves the possibility and certainty of their cure.

Leuret was the first to reduce to a system the treatment of hallucinations. The only objection that can be made to his method is, that it is too general and too exclusive.

Etiology, symptomatology, and clinical facts prove that physical and moral agents, separate or united, must be used in the treatment of hallucinations according to circumstances.

Solitude is a necessary measure in a great many cases; but it must not always be insisted on.

Two divisions should be established in their treatment; that of physical agency, and that of moral means.

In physical treatment, the most useful therapeutic agents are bleeding, refreshing drinks, baths, purgatives, and blisters, to which occupation and exercise must be added. In a case of *delirium tremens* we successfully applied thirty leeches along the sagittal suture, after having shaved the head.

* Michéa, *Du délire des Sensations*, p. 326, *et seq.*

In hallucinations with excitement, we have found great advantage in the use of baths, prolonged six, eight, or ten hours, with irrigation, according to the method employed in the treatment of fractures.

A violent shock, physical or moral, has often been the means of curing hallucinations.

Bleeding even to syncope in one case made the patient blind, but did not cure him of his hallucinations.

Physical agents appear to act generally in calming the periods of excitement.

Hallucinations are occasionally cured by an effort of nature alone. We have elsewhere noticed the case of a lady, with whom the malady, which had lasted nearly two years, intermitted every other day.

Medicaments may effect a cure, not by their therapeutic effects, but by breaking the chain of ideas in the mind of the patient, as, for example, opium in greatly prolonging the sleep of an hallucinated person far beyond the time at which a particular symptom returns.

Experience has not yet decided on the use of *datura stramonium* in cases of hallucination.

Moral means may be exercised with great success, but they must not be relied on exclusively. In their selection, the mind, education, and nature of the delirium should be taken into consideration.

That moral treatment, which, in following symptoms, hastens or retards its method according to circumstances, alters its plans according to persons, and proceeds with prudence, appears to us to unite the greatest chances in favor of recovery.

Leuret's method (moral revulsion) is very difficult to apply to persons habituated to reflect, to compare, and to will. The obstacles encountered in persuading by reasoning, appear to us almost insurmountable with insane persons of the educated classes, especially when their prejudices are openly attacked; we therefore think that this method should be restricted to a certain number of cases evidenced by the social condition of the patients, their general character, and the quality of their delirium.

In the treatment of hallucinations, recourse must sometimes be had to physical means, sometimes to moral, and sometimes to the two influences united.

Simple hallucinations, such as exist with mental alienation, only require a use of the means we have just described; but these are not the only hallucinations; there are others combined with diseases of a different order, such as catalepsy, epilepsy, hysteria, hypochondria, fevers, and acute inflammatory or chronic diseases, etc. Hallucinations which are manifested in the course of these diseases should be treated by methods more or less active; often, such means alone as are usually directed against the diseases themselves. Moral treatment has been successfully applied in several instances.

It is sometimes necessary to use therapeutic agents against hallucinations compatible with reason.

CHAPTER XX.

OF HALLUCINATIONS CONSIDERED IN RELATION TO MEDICAL JURISPRUDENCE.

The hallucinated confounded with vagabonds, robbers, murderers, etc.—1. Influence of hallucinations on the conduct during waking and sleeping—2. Influence of illusions under similar circumstances—3. Of sequestration, commission of lunacy, and competency to testify—Hallucinations causes of injurious and dangerous actions, such as suicide, homicide, robbery, arson, challenges, duels, etc.—Facts—The occurrences which take place in maniacal delirium and in acute delirium are often the results of hallucinations and illusions—Sometimes hallucination is the real cause of acts performed under the influence of an illusion—The decisions caused by hallucinations are sometimes instantaneous—Certain circumstances, such as darkness, etc., appear to favor them—The hallucinations of sleep may occasion crimes—Medico-legal examination of sudden hallucinations—Instances of illusions which have caused crimes—The delirium of drunkards is very frequently accompanied by hallucinations and illusions—Hallucinations and illusions explain many actions which appear incomprehensible.

A FATAL destiny seems to pursue the hallucinated. If he escapes from the hospital, he finds the gates of the prison closing on him. Such is, in fact, the nature of his disease, that he is regarded as a guilty man if he does not pass for a crazy man.

How often, indeed, have we had an opportunity of remarking that men, charged with vagrancy, robbery, breaches of the peace, and murders, were only unfortunate persons who had yielded to the suggestions of hallucinations and insanity.*

It is only a short time ago that the *Gazette des Tribunaux* related the misfortunes of a poor deranged man, confined at La Force as a vagabond:—

CASE CLXIII. Last week a man, about forty years old, named Auguste Victor Chevillard, appeared before the correc-

* We protest against the too extended definition that has been given to the word *monomania*. There is no doubt that the ægis of insanity has frequently protected real criminals.

tional tribunal, charged with vagrancy. The incoherence of his answers, his melancholy, his wandering gaze, gave the court reason to suppose that this man might not have the use of his senses; and M. Brierre de Boismont was commissioned by the presiding judge, Salmon, to examine him, decide upon his mental state, and make his report on the subject to the court.

At the hearing on this day, Dr. Brierre de Boismont reported as follows: "I went to the prison where Chevillard was confined, and talked long with him. I asked to what he attributed his misery and vagabond condition. To this question he replied, with beaming eyes, and rapid and violent gesticulation: 'It is my enemies who pursue me everywhere; they have ruined me; still, they are not satisfied; they arrest me in the streets, and thrust me into prison.'—'But who are these enemies?'—'I do not see them, but I hear them; they talk to me, and whisper in my ears; they would take all I have left; but they shall not have it, even if they kill me, for I will swallow it with the last breath I draw. Such as you see me, I am yet richer than the Emperor of China and the King of Mogador; I possess the key of the treasures; and I can enrich whoever I will, and yet be no poorer.'

"For a time," said M. de Boismont, "I coincided with the hallucinations of this poor man, and asked him where his treasures were. 'They are in Prussia,' he replied, with confidence, 'but I have never been there; I have been farther—to Calcutta—but never to Prussia. I should want two thousand francs for the voyage and expenses; my bitter enemies prevent me from finding as much.' 'Do you think that your enemies get into your prison? If they do, I will give notice to the director, who will take precautions that you may be left in peace.' 'It would be needless; they would come through the walls.'

"On quitting la Force," continues M. de Boismont, "I went to Bicêtre; from 1830 to 1843, Chevillard had been received there seven times. The memoranda on the registers, written by several medical men in the house, proved that he had been frequently attacked, sometimes with a restless insanity, at others with melancholy; and had been once brought in for an attempt on his life. I yesterday went again to see him at La Force; he is under the same influence; his enemies continue to pursue him, and he still holds the key of his treasures. Such are the

facts which I have collected. My opinion is, that this man is under the influence of hallucinations which disturb his reason. Perhaps, if he were subjected to a long treatment, he might attain to greater calmness, but he could never be trusted alone; it would be best to send him back to Bicêtre.

“ At this, Chevillard, who did not utter a word during the report of the doctor, said in a low voice: ‘ I will go no more to Bicêtre; it is an inquisition; they all say that I am mad. Well! there is something for the unbelievers.’ Saying this, he put into the clerk’s hand a little square piece of paper, written on both sides. On the face was written:—

“ ‘ 9th November, 1844. Whatever may be the opinion held of me, I engage to provide a happy fate and a prosperous and very agreeable life to the person who can lay out four or five thousand francs, and to give him a profit of from one to two hundred francs a day.’

“ On the reverse:—

“ ‘ Whoever may have only two or three thousand francs to lay out, may easily and securely obtain a profit of from eight hundred to one thousand francs per month.

“ ‘ Seeing is believing!!!

“ ‘ CHEVILLARD,

“ ‘ *Rue Saint-Jacques-la Boucherie, No. 14,*
à Paris (Discharged).’

“ The tribunal dismissed the case, and ordained that Chevillard should be placed at the disposal of the administrative authority.”*

And how, indeed, could it be otherwise? If this man, who is convinced that he is surrounded with enemies; that he sees them before him, hears their threats, abuses, pursues, and endeavors to strike and kill them, by a singular aberration of mind—which has been an object of study with us in our article on illusions—should transform the figures of his keepers into those of his imagined enemies, the most serious consequences might result from the error.

Hallucinations in the example just given, have paralyzed the strength of the individual; absorbed by his one idea, he cannot

* Gazette des Tribunaux, Décembre, 1844.

devote himself to any kind of labor; to such misery, and a forced vagrancy, a prison is an inevitable consequence.

But these waking dreams may involve the most frightful misfortunes. Who does not recall the catastrophe of the Rue de la Fidéleté, where a man, under hallucination, massacred, in the wanderings of his reason, wife, children, and neighbors, and immolated himself on this bloody altar?

Every paper recounts similar cases, and we lately read amongst them the following details:—

CASE CLXIV. One of those horrible dramas which terrify humanity, is thus related by the Brussels papers:—

“A deplorable event yesterday morning horrified the inhabitants of the Quartier du Marché au Fromage, in this city. Madame X. (a French woman, aged thirty-two), married, and having a pretty little girl of eighteen months, inhabited a chamber in this quarter.

“Her husband, a professor, had been absent for several days at Tirlemont, where he expected a situation in a school; his wife, whose religious ideas had for some time been very much excited, and had even on several occasions taken the form of hallucinations, was attacked during the night with a fit of homicidal monomania; she thought she saw angels, who commanded her to kill her child in order that it might become an angel likewise; her husband also appeared to her, crowned with white roses; he was wounded, and held weapons in his hands. In this state, he informed her that he had destroyed himself in order to enter paradise, and invited her to kill her child and herself in order to rejoin him in the abodes of bliss.

“This unfortunate woman soon executed the dreams of her diseased brain; she smothered her child with her hands, after having vainly attempted to choke it with crumbs of bread. The poor little victim being dispatched, she endeavored to commit suicide, and stabbed herself in several places under the left breast with a small pocket-knife; but pain, and the instinct of self-preservation, doubtless, struggled against her monomania, and made her abandon this weapon. She then lay down by the corpse of her child, hoping that God would not long delay to call her to himself, and reunite her to her child.

“In this melancholy situation she was discovered on Saturday morning. As soon as the authorities heard of it, the king’s

attorney, one of the justices of the peace, and Drs. Jolly and Vanderlaer visited the spot, and having decided on the mental state of this unhappy mother, she was conveyed to St. John's Hospital.

“By a singular coincidence, the husband arrived unexpectedly at the very moment when his maniac wife and the corpse of his child were being conveyed to the hospital.”

These two examples, selected from many others, will serve as an introduction to the study of hallucinations considered in their relation to medical jurisprudence and civil institutions.

The importance of this study has already been implied in its symptomatology and the specific cases given. It is beginning to be understood that a number of those strange acts, placed heretofore in the annals of crime, are referable to insanity, and, above all, to hallucinations.

The subject is so highly interesting that we must enter fully upon its developments. We shall examine, first, the influence of hallucinations on the conduct, waking and sleeping; secondly, that of illusions under analogous circumstances; and, thirdly, inquire at what point hallucinations demand sequestration and commission of lunacy, and whether this state of mind does not require the acts of the person under examination to be considered invalid.

Hallucinations may be the cause of many reprehensible and dangerous resolves. Some madmen commit suicide, in order to escape the vision which haunts them; others steal, because a voice constantly insists that the object they take belongs to them. Some are incendiaries; and a great number utter insults and menaces, strike, and even commit murder.

A man may be found in a secluded spot with evident marks of having met with a violent death. The first thought that occurs to the mind is, that a crime has been committed; but it may have been a suicide, and this unhappy termination may have been the result of a false sensation. A clerk, believes that he sees the *gendarmes* surrounding him, to seize and bear him away to the scaffold. Wishing to save his wife from dishonor, he stands a whole night, whilst she sleeps, with an open razor at her throat. Fortunately his idea takes another direction, and he casts the weapon from him. On the following day, still tormented by the sight of his persecutors, and unable longer to support it, he

drowns himself. A merchant, who had hitherto enjoyed the esteem of all who knew him, heard voices which reproached him with an evil action. These voices did not leave him an instant of repose. His family and friends endeavored to comfort him. He appeared to have obtained calmness of mind, and went up stairs to go to rest. A few minutes afterwards it was discovered that he had hung himself.

CASE CLXV. A lady had brought up an orphan girl, whom she treated with great kindness. Some rabbits were given into the charge of the child. An idea came into her head that if she killed them she would be driven away. The probable consequences of this evil action acted so forcibly on her imagination that she finally heard a voice desiring her to kill these animals. The more terrified she became at the counsel, the louder rang the voice in her ear, for she thought of nothing else. Thus continually tormented, and not being able to escape from her idea, she thought to rid herself of it by yielding, and the rabbits were destroyed. Long afterwards this unhappy girl committed suicide.*

Every one must have occasionally remarked the sudden rise of painful ideas in the mind, whose persistence is really strange. It seems impossible to drive them away. The force of evidence can alone triumph over them. This singular state lasts sometimes several days, and particularly with nervous persons. But if by some means the idea is not repulsed it becomes fixed, and the organization is subdued beneath its tyrannical power. The irresistibility of certain ideas is proved by a thousand examples. The writer of *Pinel* threw himself into the Thames; and when he was asked to give a reason for this act, he replied that he had been driven to it in spite of himself. The barber spoken of by Forbes, made a gash in the throat of a person whom he was shaving, but he could not explain why he did it, etc.†

The examples of this class are numerous, and there is no doubt that insanity and hallucinations make up a great number of the list of suicides exhibited yearly in the public records.

* Chardel, *Essai de Psychologie Physiologique*, 3d edition, 1 vol. in 8vo. Paris, 1844, page 205.

† Boileau de Castelnau, *De la Folie instantanée au point de vue medico-judiciaire* (*Annal. Med. Psych.* t. iii. ann. 1851, pp. 307 and 479).

In each of the cases just cited, the cause of suicide was evident. But it is not always thus ; if the clerk had cut the throat of his wife and had then drowned himself, it is probable this bloody tragedy would have been attributed to any but the real motives.

Again, suicide may be occasioned by a voice apparently from the street, calling to the hallucinated ; he, hastening to obey the call, will be precipitated from the window, under the idea that he is walking out of his room. A madman imagines that he sees a bright chariot waiting to transport him to heaven ; he opens his window, walks quietly out to mount the chariot, and falls on the pavement.

Suicide often occurs in maniacal delirium and acute delirium, which accompany febrile affections. When it has been possible to discover the origin of these catastrophes, it has constantly been found that they were the result of hallucinations and illusions, which engendered panic terrors ; and that there are, as regards motives, fewer suicides than attempts, induced by a sentiment of self-preservation, to escape from chimerical dangers. I remember, says Marc, a patient attacked with typhus, when that disease raged in the city, who would have thrown himself from the window had he not been prevented. When this delirium was reduced, he recollected perfectly that he thought himself pursued by a horrible phantom, from which he was endeavoring to escape.*

If hallucinations be a cause of suicide, they no less frequently occasion attempts against the lives of others. Sad and melancholy ideas, and fear, concur singularly in producing these acts. The fear of the police and of the pursuit of enemies, has in a great measure taken the place of the dread of the devil and of spirits ; although, for several years past, demonomania has again dawned on the horizon. Nothing is more common than to be consulted on the cases of madmen who think themselves a mark for persecution, and whose death is being sought for by poisoning or assassination. I was called to attend a lady, who appeared in full possession of her reason. She said to me, with the greatest coolness : “ Sir, eight days since, in going to mass, I perceived that I was followed by ill-looking men. On leaving

* Marc, de la Folie considérée dans ses rapports avec les questions medico-judiciaires, 2 vol. 8vo. Paris, 1840, t. ii. p. 156.

the church, I found three of them lying in ambush in the Rue de l'Ouest ; one attempted to rush upon me. The day before yesterday, the porter of my house placed a ladder against the wall, in order to enter my room ; but on seeing me, he retreated. Everybody is trying to harm me ; I am surrounded with assassins." This variety of monomania almost always exists with hallucinations of sight and hearing.

The patients who are tormented by these ideas, imagine that improper words and insults are whispered into their ears. They assert that they are spoken ill of, and looked on askance. In order to escape these annoyances, some seek solitude, change places incessantly, and endeavor to conceal their traces ; others, of a bolder character, face their imagined enemies and challenge them, who no doubt fall under the blows of these madmen.

CASE CLXVI. "In 1831," says M. Gauthier, "I was on my way from Lyons to St. Amour. We were four in the coach ; a priest and myself in the *coupé*, and an officer and another person in the interior. This officer had fallen into serious troubles ; he had been imprisoned, dismissed from his regiment, and sent to Strasbourg. He entered the coach very quietly ; but we had scarcely gone half a league, when he uttered violent shrieks. He said he was insulted, and demanded reparation. He called to the conductor, and made him stop the carriage, when he hastily mounted on the imperial, where he thought he heard the voice of a man named Pouzet, with whom he had had some differences in the regiment ; he sought him everywhere. Not finding him, he re-entered the carriage in the greatest agitation ; continuing to hear the voice of this individual, who still insulted him, and told him that he had been discharged. He became much enraged, and insisted on fighting him. We arrived at Meximieux at midnight ; whilst the horses were being changed, this unfortunate being got out, drew his sword, and exclaimed : 'Pouzet, come out from your concealment ! Come and fight ! These gentlemen will be witnesses. If you do not show yourself, and I assassinate you, the blame will rest on your cowardice.' As Pouzet did not appear, the officer again mounted the imperial, and thrust his sword several times into the packages with the idea of stabbing his enemy. 'Where has he hidden himself ?' he exclaimed : 'I hear the coward ; he insults me, but I cannot find him.'

“Finally, he again got into the carriage, but his agitation and fury lasted until our arrival at Buoy, where we stopped for breakfast. The priest endeavored to calm him—beggd him to forget his injuries, and pardon his enemy. ‘I consent, Monsieur l’Abbé,’ said the officer; ‘be our mediator. But let him show himself!—let him acknowledge his wrongs!—let him stay his insults! Do you not hear the coward? He continues to insult me; he says I have been discharged; it is false—I have only changed my regiment. Pouzet, show yourself! come and fight! If you do not, I will report you everywhere as a villain. They will spit in your face, and tear off your epaulettes.’ We offered him breakfast, but he declined. This agitated state lasted until our arrival at Lons-le-Saulnier, where he was taken to the hospital.”*

With the progress of the moral affection, all the means employed by these patients to escape the plots of their enemies are ineffectual. They introduce themselves into their dwellings, annoy them constantly; speak ironical, injurious, and menacing words; appear to them in the streets, and in the silence of night. Frequently, illusion is combined with hallucination, and they see enemies in every person whom they meet.

When the disorder has reached this point, the patient becomes so exasperated that he resolves to escape this constant and frightful torment by suicide. This result more frequently takes place when he thinks that his enemies wish to be rid of him by means of poison. He then frequently refuses all kinds of nourishment, because it tastes badly, or has a suspicious odor, and thus he dies of hunger. At other times the insane, furious at these persecutions, form projects of vengeance, strike, wound, or kill the first person whom they meet, and who, as they say, pays for the rest. Under some circumstances, they conceive a hatred for their nearest relative, or the person whom they most frequently see, and their act in this case may impose on inexperienced minds, who look on it as an act of revenge.

Insane hallucinated persons of this class are in general very formidable, and the examples we shall give will justify our assertion.

CASE CLXVII. Mr. R. de G. was engaged in an office under

* Bottex, *op. cit.*

government, and inhabited, previously to his arrival in Paris, a provincial town, where his mode of life excited much attention. He suddenly changed his hotel, and took his meals out, no one knew where. At times, he cooked his food during the night; and when he dined in town, he would not touch any dish until it had been tasted by others. Such was his mistrust that he closed his doors with several locks, and made those who came to see him wait a long time for admission. In order to defy curiosity, he spoke of projected voyages which he had no intention of making. His gloomy and uncourteous character had created antipathies towards him, which his superior desired to avert by speaking kindly with him on the subject; but he coolly replied, that there was an association of poisoners, headed by one Merope (an imaginary personage), whose agents pursued him everywhere, and had partially succeeded in their attempts on him, since he suffered the most dreadful pains in his bowels.

Shortly after his arrival in Paris, he told the clerks in his office that he had seen a man hidden behind a hedge, who was about to fire on him, or at least who had his gun pointed, and that on his approach the murderer disappeared. He added his assurance that a man, whom he could not recognize, had come in the night to saw the bars which closed his room-door, and he asked the loan of a pair of pistols from one of the clerks, in order to defend himself against the attacks of this person. Going one day to St. Germain by the railroad, he saw several men in the same carriage with himself who looked at him in a very threatening manner; he left them, took a wagon, and on the following day bought a pair of pistols. And since then some person had attempted to stab him with a poniard.

This man saw none but enemies surrounding him, who spread calumnious reports, and endeavored to annoy and poison him. Every one pointed at him, and treated him as a madman, on account of his fears and his mode of life. Above all, he accused one of the superior clerks of having seriously injured him, by revealing his troubles, which he had confided to him under the seal of secrecy.

Six years previously, being at Fontainebleau, he heard two Englishmen reading a mysterious letter, in which neither himself nor any one of his acquaintance were mentioned; but the terms in which it was conceived, and the kind of conversation held by

the foreigners, inspired him with the belief that persons were suborned to destroy him.

This hallucinated man, who always carried arms, said that on several occasions he had been on the point of using them, but waited until the individuals were near enough for him to touch them before he fired.

It was under the influence of this idea that M. R. de G. called on M. D., who was head of a government office, and, in a state of great excitement, making him the personification of all his imagined enemies, fired two pistols at him, and then attempted suicide.

In listening to the recital of these events, all medical men were agreed in recognizing an hallucinated monomaniac. It is important to notice that this idea of poisoning, and these continual appearances of evil-disposed persons, which had lasted during eight years, had not prevented M. R. de G. from filling with distinction the administrative career which he had embraced, and that, on the eve of his arrest, he was engaged in drawing up a work which did not betray the slightest derangement of mind.

The council-chamber of the highest tribunal in Paris, after a long examination, and a medico-legal inquest, gave a verdict of acquittal, and placed him at the disposal of the prefect of police.*

CASE CLXVIII. During the month of May, the commissary of police of the seventh *arrondissement* was called on to establish a murder. The culprit appeared deeply afflicted at his crime. He declared to the officer that he had struck M. M., because every one drove him to it; that he had no angry feeling against him, but wished to revenge himself on somebody. The evidence given by the witnesses proved that, after having labored zealously for seventeen years in a warehouse, he had suddenly quitted it, because offensive proposals were whispered into his ears, and he was exposed to ridicule; since then he believed himself to be pursued by *gendarmes* and police officers.

To the inquiry, why he struck M. M. with an iron instrument freshly sharpened, he replied: "I was pursued by evil-disposed

* Brierre de Boismont, Médecine-Légale (Annales Médico-Psycholog.), September No. 1843.

persons, of whom one seized me by the throat in the Faubourg St. Denis. Some months before, I observed five or six individuals walking behind me, and saying: 'He must be killed! he must be killed!' I could not walk in the street without having my ears and feelings insulted; I was called assassin, thief, etc.; it was for this reason that I sharpened the point of a file, for, I said, if they want to kill me, I must defend myself."

From the report, which we gave in concert with M. Ferrus, Soyez was sent to Bicêtre, where he passed several months in a state of apathy. We learned on one of our visits that he had struck a knife into one of the attendants, although he had no complaint to make against him; the affair was related as follows: "Two months since, Soyez approached me with a very cheerful air; he had made but a few steps, when, looking at himself in a glass, he turned suddenly round on me, and struck me so violently with a knife in the left side that the blade was broken against a key, and some money which I fortunately had in my pocket. Whilst he was striking, and subsequently, he reproached me with having burned him, and also his wife and child. My opinion is, that he has hallucinations."

On being interrogated, Soyez acknowledged that he had formerly been insane, but had been cured. When spoken to about the attendant whom he had stabbed, he allowed that he had wandered for a moment; but added, "he burned me, and I reproached him; besides, he is always burning me." He afterwards spoke to the doctors of persons who jumped upon him, and of extraordinary things which he saw during the night.

No doubt could exist as to the mental condition of Soyez. It was under the influence of his fixed idea, and his hallucinations, that he had twice been incited to such serious actions; and the physicians decided that he was not responsible in either case; that it was due to society that so dangerous a person, whose cure was uncertain, should be placed in confinement. These resolutions were adopted by the attorney-general, and we recently learned that the mental disease of Soyez had increased and was considered incurable.*

These two examples suffice to exhibit the dangerous character

* Briere de Boismont, *Médecine-Légale* (*Annales Médico-Psychologiques*), July, 1844.

of this form of disease. In fact, the greater number of crimes committed by the insane have been by melancholy hallucinated monomaniacs.

We think it right to add to these observations of our own, the following, one of which appeared in the *Droit*, Bulletin des Tribunaux, and the other in the *Annales d'Hygiène*. The affair brought the crew of the ship *Le Sévère* before the assizes at Bourbon. A circumstance which added greatly to the interest of the trial was, that the captain of the vessel, M. L., had, since his arrival in the colony, betrayed evident signs of mental alienation, and that without any reason, assigned or suspected, had fired twice on a peaceable citizen. A report of three physicians declared him to be attacked by homicidal monomania. The following is a statement of the facts:—

CASE CLXIX. Captain L., during his stay at Cette, believed that insults and menaces were addressed to him, which induced him to stand armed on the bridge all night.

The vessel stood to sea for Bourbon. During the voyage, many distressing events occurred; the captain on several occasions struck the sailors until blood flowed; and many other circumstances were charged upon him. They deposed that he looked at them suspiciously, talked often to himself, said that he heard provocations and insults which no one had addressed to him; and that one day, without any reason, he had put his pistol to the throat of the cabin-boy.

The captain, on his side, complained of the insults to which he had been constantly subjected. Being pressed to state his motive for firing on a person whom he scarcely knew, he very coolly asserted that for some time he had distinctly heard the voice of his wife (the trial was occurring in Bourbon, and his wife was in France), calling to him from the cellar of the house where he lodged, and imploring his help; that he had spoken to several public functionaries to have search made, but they had paid no attention to him; that he had threatened them for thus neglecting their public duties; and that after he had fired on one in particular, who had provoked him, he had been taken to the hospital, where they had attempted to poison him with a glass of tisane.

A deep feeling of pity ran through the court at this statement. Thus coolly asserting this nonsense about his wife, who pursues

him, and whom he cannot find, and about menaces of death, of which he is the object, and yet on other points talking rationally. It may be supposed that if this disposition existed previously to the scene which caused his arrest, it also influenced him in the menaces of which he stated himself to be the subject, on the part of his crew.

The charge was brought forward by the attorney-general, and the defence conducted by M. Ménardière. After a strict examination, the court withdrew to deliberate, and an unanimous verdict of acquittal was the result.*

Much was said of the serious injury done in this case to discipline. There can be no doubt that the safety both of the vessel and crew were endangered by the monomaniac.†

CASE CLXX. J. B. D. was accused of having killed his wife during the night of the 3d or 4th of May, 1828. A maternal uncle of his had been deranged. His intellect was not greatly developed; nevertheless, he had profited by the education he had received. His habits had always been regular; he had been married for several years, and lived happily with his wife.

The mayor of his commune having given, on occasion of the fête of St. Charles (1827), a feast to the firemen of the town, was much joked by his companions. D., irritated by their remarks, and perhaps elevated by wine, drew his sword on the drummer, which gave rise to a brawl. Since that time he had appeared moody and suspicious. Towards the close of December following, he awoke one night with a start, and complained of being ill. A medical man was called in, who considered that he had a gastric affection, accompanied by delirium. This doctor has since stated that D. declined taking the medicines he ordered, saying that he was leagued with his wife and his father to destroy him.

From that period his character as well as his habits changed. He became gloomy, suspicious, irritable, and passionate; he abandoned his religious duties, neglected his field labor, and drank much; suspected the fidelity of his wife; lived alone,

* *Le Droit*, Bulletin des Tribunaux, 21st Feb. 1844—Court of Assize of the Island of Bourbon.

† Briere de Boismont, *Observations médico-légales sur les monomanes tristes, hallucinés*. *Gazette des Hôpitaux civils et militaires*, 10th October, 1843.

shunned those with whom he was accustomed to associate, went out but seldom, and frequently exhibited fears that his life was in danger. Overpowered by this chimerical fear, he spoke constantly of enemies and plots, and persuaded himself that a man named Robert—of whom he had often spoken both before and after the 3d of May, 1828, in his conversations, fits of anger, letters, and evidence—was the chief of the conspiracy hatched against him. His old companions, his friends, his father, and his wife, were by turns ranked amongst the conspirators; and yet on every other subject he appeared rational. In one of these paroxysms, during which his delirium was augmented, and his fears and suspicions increased, he swallowed sulphuric acid, not being able, as he said, to resist the torments which he experienced, and wishing to be rid of his enemies. This attempt at suicide took place in the spring of 1827.

The medical men who attended D., at the commencement of his malady, after his attempt at suicide, and since that time, attested that he had a mental alienation, which they called melancholy with delirium, characterized by imaginary fears, conviction that his death was being sought for, frequent fits of weeping, the pursuit of men, etc. Some witnessed to having seen D. hide himself behind the house door, or run away, whenever any one called. Others had seen him in the fields making strange gestures, and talking to himself.

On the 3d of May, 1828, D. passed the evening in company with his wife and a third person, until nine o'clock; nothing indicated the disquiet and restlessness of a person about to commit a double crime (his wife being pregnant). He embraced her, and invited her to supper, after which they retired to rest.

On the following morning, the 4th of May, the wife was found dead in her bed; a napkin was spread over the corpse, and a cross laid thereon. Her husband had gone away with his father's horse. The clothes which he had worn on the preceding day were found covered with blood in the cellar. After a search of nine days, he was found, and the following facts gathered from himself and others. Having killed his sleeping wife with a mallet, which he fetched out of the yard, he went to the wardrobe for a napkin, spread it over the body, and placed upon it a cross, which was on the mantel-piece, washed his hands in a tub, took off his blood-stained clothes, which he threw into the

cellar, stocked himself with money, took his father's horse, closed the door of the house, the key of which he hid, and fled across the fields, avoiding the high roads. He reached an inn, ate heartily, and drank two bottles of wine, leaving articles in the inn by which he could be recognized, and went off. For nine days he concealed himself, and was arrested on the 11th of May, having both said and done things which betrayed him.

On being delivered up to justice, letters were found upon him, which he had written during his nine days' flight. Two of these were addressed to the king; in them, his enemies were denounced, but at the same time his Majesty was entreated not to punish them. The others were for two of his relatives, in which he confessed the murder which he had committed, and demanded a passport for a foreigner under a false name.

In his examination, D. gave all the details of the murder and the precautions which he had taken to avoid arrest; but he wandered as to the motives which had induced him to it, and gave several different reasons. Now, he pretended that he was intoxicated; then, that he was angry, because his wife had refused to give him money; and, again, that he was exasperated and irritated by the bad advice which was given to his wife, who, nevertheless, was very virtuous; finally, he accused his enemies of having tempted him to it, in order to destroy him, and particularly accused Robert.

During his imprisonment, D. wrote several times to his father, to the magistrates, to his medical attendant, etc. All these letters resembled each other in their incoherence, their length, the repetition of similar ideas in excusing himself or accusing his enemies, especially Robert, or in attempting to excite pity in his behalf. His excuses, regrets, accusations, requests, and recommendations were ridiculous, extravagant, and highly unbecoming one in his position. It was perfectly evident from these letters, that he had no moral consciousness of the double crime he had committed, nor the punishment it deserved.

The attorney-general gave a requisition that no proceedings could be instituted against him so long as he was declared insane. The court thought that the proceedings did not sufficiently establish his insanity at the period of committing the crime, since the precautions which he had taken to escape the pursuit of justice, proved that he then had consciousness of a

crime committed, and of a punishment consequent thereon. Upon this, on the 14th of August, 1828, an order was given to arraign D. for the murder of his wife. The court, by a decree of the following 12th of September, ordered an additional investigation.

In consequence of this judgment, D. was sent to Paris, and placed in the insane division at Bicêtre, where he could be closely watched by the experienced undersigned.

During the first few weeks of his stay at Bicêtre, D. remained quite alone, took no exercise, never spoke, and appeared in a stupor, wept long and often, particularly when questioned relative to the murder which he had committed, the motives which led him to it, his actual position, etc., when his face would become much flushed. If pressed with questions, he would accuse his enemies, particularly Robert, of having led him into these criminal paths. He spoke of the murder of his wife as of a thing in which a third person was culpable; and loudly demanded his freedom, saying: "It is not my fault." He also wrote several letters, which resembled in all points those which he wrote before his removal to Bicêtre. On other subjects neither his acts nor remarks were irrational.

After remaining for some months in the hospital, he became more communicative, took more exercise, conversed more readily with the attendants and the patients, and even argued with them on matters foreign to his position. He wept more rarely, excepting when he was questioned as to the cause of his being in the hospital. But the acuteness of his replies proved that he was aware of his position in regard to the law. He occupied himself with manual labor and learned to net purses.

On the 14th of April, 1829, a great change was observed in D.; he became restless and appeared distressed.* It was evident that he had hallucinations of hearing. He complained that the inmates of the hospital said disagreeable things to him as they passed him, and expressed dissatisfaction towards some of the patients with whom he had argued, but he had never either disputed or quarrelled with them.

On the 16th of April, he requested to be shut up; and gave

* This sudden alteration in the habits of an insane person deserves particular notice. Whenever we have observed it in our establishment, the individual has attempted suicide, escape, etc.

to the physician, attending the insane in the hospital, one of the undersigned, a crochet needle, wishing by that means to show his unwillingness to harm any one. "I do not desire," he repeated, "to harm any one."

On the 18th of April, D. went to rest, without the keepers having remarked more agitation in him than in the preceding days. During the night he left the dormitory, in which he slept with other patients, under some pretext, took a broom-handle which he found outside, and with it struck a patient who was sleeping in the sixth bed from his.

The neighbor of the person he attacked, awakened by the noise, called for help; D. struck at him until he hid himself under the covering, and then recommenced his assault on his first victim. The attendants hurried in and seized him; he allowed the strait waistcoat to be put on, wept, repented, accused those who had driven him to it, and said that *he heard voices*, which told him to be revenged, as some one wanted to kill him; he added that it was well they bound him, for he intended to have treated two or three others in the same way.

After this fresh murder, he became calm, slept well, and ate well, made no effort to rid himself of the strait waistcoat, wept frequently, especially when reminded of his actions; turned red, excused himself, and accused others. It was remarked that after this second murder, he appeared to fear the punishment reserved for criminals.

Such are the facts relative to the accused. They may easily be classed in two series; the one would induce the belief that D. was sane when he murdered his wife, and was conscious of having committed a crime when he fled; the other would seem to prove that he was insane when he committed the crime, and that even during his flight he had not a very clear perception of the position in which he had placed himself.

First class of facts.—On the 3d May, 1828, D. gave no signs of delirium nor irritation; and retired peaceably to rest with his wife. These circumstances did not escape the witness who had passed the evening of the 3d May with him and his victim. After the murder, D. took measures to avoid the pursuit of justice. The precautions seemed to prove a consciousness of the crime he had committed, and that he feared the punishment consequent thereon. In the different interrogatories which he

underwent, he appeared to have his reason; and also during his stay in Bicêtre, at least neither his words nor actions resembled the usual ones of the insane patients. The numerous letters which he wrote proved that he was not deprived of all intellect.

Second class of facts.—D. had a maternal uncle who was insane; consequently, he was predisposed to insanity. He had never betrayed any perverse inclination, and was of regular habits until the close of 1826, when suddenly his character and habits underwent an entire alteration; since which time, he evinced many symptoms of madness. The derangement of his mind was verified by the certificates of three physicians who attended him, and by public notoriety. D. was a monomaniac, he believed that he had enemies, that they desired to be rid of him, and to kill him. He was convinced that his friends, his father, and his wife, plotted against him. His delirium was remittent, and increased from time to time.

In the spring of 1827, he had attempted suicide in order to escape the conspiracies of his pretended enemies. In the spring of 1828, after having embraced his wife, he went peaceably to rest with her, without provocation or anger; and awakened by some distressing dream, or by his imaginary fears (let it be remembered that at the outset of his disease he had awakened with a start), his reason wandered, he saw in his wife, lying by his side, a conspirator; it was necessary to deliver himself, and he struck the unfortunate woman, who was fast asleep, not with any instrument of death that was within the house, but with a mallet, which he went into the yard to fetch. Far from flying instantly, he delayed his departure, searched in the wardrobe for a napkin, with which he covered the corpse of his victim, and placed a cross upon it. But then his fury having no longer an object, the sight of the corpse made a powerful impression on the murderer; the delirium ceased, reason awoke, and the unhappy man comprehended all the horror of the act he had committed, foresaw the consequences, fled, and endeavored to escape the pursuit of justice.

D. experienced that which has been noticed in many insane persons, namely, that after a violent physical or moral impression, or the accomplishment of a design conceived during delirium, they appear to recover suddenly the use of their reason, and act almost if not quite in the same manner as if they had

never lost it. (Insane persons have been instantaneously cured by a powerful moral impression.)

Although D. took great precautions in his flight, he nevertheless left traces by which he could be recognized, which would not have been done by a man with the full use of his reason, nor by one who considered himself a criminal. Thus, although he hid his blood-stained clothing, it was in his own cellar; and although he fled, it was on his father's horse. He left articles in an inn which would betray him, and carried letters about his person which convicted him. When arrested, he gave a detailed account of the murder; and gave several reasons for it, which were evidently false. In prison and in the hospital, the letters which he wrote bore the impress of a disordered mind. In the following year, the spring of 1829, he became restless, and appeared to have hallucinations; four days afterwards, he went quietly to bed, and during the night killed one of the patients, not with any instruments at hand in the dormitory, but with a stick which he fetched from another room—not after a quarrel, an affray, or a fit of anger, but during the sleep of his victim.

From the identity of the season and the hour in which the two murders were committed, the choice of the instruments of death, the absence of all anger or provocation, the sleep of the victims, the calm state of the murderer during the nights of the 3d of May, 1828, and the 18th of April, 1829—from the identity, we say, of the circumstances, we draw the inference that D. was excited to commit both the murders by the delirium to which he had been a prey since the close of 1826, and that, in the commission of these two acts, he was not in the possession of moral liberty.

We think, therefore, that hereditary disposition, the conduct of D. during his stay at Bicêtre, the treatment which he underwent for insanity before the 3d of May, 1826, the report of the faculty who attended him before that period, and the circumstances attending the action imputed to him, prove that D. was laboring under mental alienation when he committed the murder of which he is accused; that the precautions taken by him on the night of the 3d of May, 1828, and since that time, to elude the pursuit of justice, also prove that the criminal had not the right use of his reason, and is accordant to a state of dementia, taking that word in the sense of civil law, and not in

that accepted by the faculty, who give to that state the name of monomania.

Resolved in Paris, the 6th of July, 1829.

(Signed,)

ESQUIROL,
FERRUS.

An extract from the verdict in the case goes to show that the court, after deliberation, consider sufficient proof has been established, that Jacques-Jean-Baptiste D. was in a state of dementia on the night between the 3d and 4th of May, 1826, in which the action imputed to him was committed, and that thus, according to the terms 84 of the penal code, there is neither crime nor offence, and that no farther proceedings can be instituted against D. The court, nevertheless, orders that he shall be placed at the disposal of the King's attorney, who will take necessary measures for the safety of the public and of the accused.

This case, which we have given in all its details, because it appeared an excellent type, presents to us a fresh example of the danger of hallucinations and illusions in melancholy monomania. Daily experience proves that these mad persons are convinced they receive insults, are made mouths at, that the countenances of those around them express hate, and a desire to harm them; or they take them for devils, monsters, etc. It is evident that, when D. killed his wife and the insane patient by his side, he obeyed hallucinations of hearing, and probably also illusions, as in the case of Soyez. It is extremely probable that these two murders, executed at long intervals, would have been followed up by other catastrophes, if the most rigorous confinement had not been maintained.

Galignani's Messenger published the following case:—

CASE CLXXI. On the 25th of November, 1840, Dr. Pearce, author of several estimable medical works, was cited before the central criminal court for having fired at his wife with intent to kill her, and was acquitted on a plea of insanity. He was sent to Bedlam, where he has since remained, his fixed idea being that his wife desired his death, and had paid several persons to destroy him in some way or other, but chiefly, by always giving him a damp or wet bed. For some time he obstinately refused to quit the gallery in which his cell was situated.

In a letter, which he addressed to the manager of the hos-

pital, Pearce rested his opinion on apparently very logical reasoning: "If," said he, alluding to the deposition of some of the witnesses, who stated that, at different times, they had felt his bed and had found it perfectly dry, "the simple act of putting the hand on a damp bed, or even the impression which a man may receive on lying down, be infallible, how does it happen that travellers are so often crippled with rheumatism, or lose their lives from having passed the night in damp sheets? In truth, the injury of which I complain is no illusion; it is a real fact, susceptible of proof, if my own evidence could be received, instead of being distorted by the falsehood of those in whose power I am. Assuredly, I should grossly deceive myself, if I affirmed that my bed is of straw, instead of wool; or if I professed to be a prophet, the pope, or Sir Astley Cooper; but I do not believe in such nonsense. My mind is healthy, calm, and capable of reflection, and I entreat you to distinguish between things impossible and those which are real. It is an all-important point in my unhappy position. It will perhaps be said that I have elsewhere accused persons of wetting my bed; it is true. In the insane asylum at Uxbridge, from whence I was brought here, my bed was almost constantly wet during three months, and I should have died, had I not taken the precaution to sleep on a large chest, which is now placed in the wareroom of the hospital, and in which I kept my clothing. Frequently, at this period, the thermometer was at eight and ten degrees below zero."

In this letter, Dr. Pearce desired to have a lock to his cell, in order to prevent this continual exhibition of ill-will; and it closed with these lines: "I implore you to have pity on my miserable condition. I have had some right to the title of gentleman, and have enjoyed the esteem of highly estimable persons. I am now, by a train of unhappy circumstances, imprisoned in a large hospital; torn from wife, children, and the comforts of social life, constrained to live with enemies suborned by the state, with beggars, and with madmen."

On being brought before the Committee appointed to examine the case, Dr. Pearce replied very rationally to the questions which were addressed to him. He declared that, since his marriage, which took place at Boulogne, he had been constantly ill-treated by his wife; and that, on one occasion, she had struck

him. He complained of having been, against his inclination, an accomplice of Oxford, the assassin of the queen, to whom, however, he had taught French, and whose mind he had attempted to soften. Oxford had revealed to him particulars of great importance relative to the crime he had committed, which he, Pearce, thought it his duty to communicate to the Secretary of State. With this view, he had written, in Latin, a letter containing all the details; unhappily, it had been taken from him, and he did not know if it had reached the office in Downing Street. He also desired to make known how Oxford boasted of having deceived Sir A. Morrison, Dr. Monroe, and the jury in persuading them that he was insane.

Dr. Pearce added that this was what he wished to reveal to the Secretary of State. His letter was produced against him. The jury then proceeded in his examination. He persisted in saying his bed was wet, that deleterious substances were introduced into his clothes, and that a conspiracy existed against him. He drew from his pocket a small packet, which contained a piece of one of his shirts, and a snuffbox which also contained some other fragments; these he desired should be given to Professor Faraday, or some other celebrated chemist, to be analyzed. The jury decided that Dr. Pearce was deranged, and had been so since the month of October, 1840 (Britannia.)*

If we were not fearful of multiplying cases of this character, we could relate the history of MacNaghten, the assassin of Mr. Drummond, who was also persuaded that he was surrounded by evil-disposed persons who threatened him, and that he was surrounded by strange faces.†

It appears very probable that great political assassinations have been committed by hallucinated persons, and that in many cases, the impassibility of these persons under punishment has been the result of the diseased state of their minds, and of anæsthesia, so common amongst melancholy monomaniacs.

M. Bazin relates, in his *Histoire de la Fronde*, the assertion which Ravailac made on his examination, that, some days prior

* Galignani's Messenger, 27th December, 1843.

† In a visit made in 1850 to Bedlam, MacNaghten was found in a state of imbecility, in the section of insane criminals. (The American Journal of Insanity, April, 1851, p. 354.)

to the execution of his crime, his feet gave forth exhalations of sulphur and flame, thus pointing out to him the purgatory of which heretics were worthy. On another occasion, he felt something springing about over his body. Several days before the consummation of the crime, he saw victims raised up into the air, and placed on either side of him. Finally, he added, that having seen the head of a Moor on a statue in a certain town, he had requested a painter to paint it for him, but that he found the head itself at the house of the artist, by which he concluded that Henry IV. was as black as a devil, that he could not be cleansed from his sins, and was damned eternally.*

Historical documents prove that Jacques Clement must be ranked with hallucinated madmen.

“Being one night in bed, God sent his angel to him in a vision, who appeared in a blaze of light; and who, showing him a naked sword said: ‘Brother Jacques, I am the messenger of the Most High, come to certify that through you the tyrant of France must come by his death. Prepare yourself, then, for the crown of martyrdom will also be yours.’ Having said this, the vision disappeared and left him to his meditations. In the morning, Brother Jacques reconsidered the apparition, and doubtful as to how he should act, consulted a friend, who was also a priest (Father Bourgoing, prior of his convent), a scientific man, and one well versed in Holy Writ, to whom he candidly declared his vision, and inquired if it was displeasing to God to kill a king who had neither faith nor religion.”†

It is distressing to think how many persons have been sacrificed by similar madmen.

The young German who attempted to assassinate Napoleon at Schœnbrunn also had visions. He saw the genius of Germany, who told him to deliver his country. The outrages committed by hallucinated madmen are sometimes the result of a command which is given to them, or of a voice which speaks to them.

M. Bottex relates, in his *Memoirs*, that there was, some years

* Bazin, *Histoire de la Fronde, Procès, Examen, Confessions, et Négations du méchant et execrable paricide François Ravallac, sur la mort de Henri le Grand*, anonymous pamphlet, Paris, 1611, 12mo. p. 35, etc.

† *Discours Veritable, fait par un Jacobin sur la mort de Henry III.* This paper, printed at Troyes, in 1589, is found in the *Journal de Henry III.*, by Pierre de l'Estoile. La Haye in-12 T., t. iii. p. 455.

since, in the hospital of Antiquaille, at Lyons, a hypochondriac attacked by hallucinations, who strangled his daughter in obedience to voices which commanded him to stop her breath.

We read the following in the *Journal d'Hufeland*: "A Prussian peasant imagined that he both saw and heard an angel, who commanded him, in the name of God, to immolate his son on a funeral pile. He immediately ordered the boy to carry wood to a certain spot which he pointed out. The son obeyed; his father laid him on the wood, and instantly killed him. He was his only son."

Hallucination is sometimes the predisposing cause of a culpable action, the accomplishment of which is the result of an illusion.

CASE CLXXII. Amongst the theological students in the University of Leipsic, was one named Rau, who became deeply interested in the study of the Apocalypse of St. John. The perusal of these revelations so inflamed his mind that he entertained the idea of reproducing these celestial visions. He soon believed himself inspired, and thought he had communications with God. His duties were neglected; he became passionate and morose. He considered himself superior to the rest of mankind. Full of this idea, he took to preaching, and expressed himself in the following terms: "He who does not believe in sorcerers, does not believe in the devil; he who does not believe in the devil, does not believe in God; he who does not believe in God, shall be damned."

On the 4th of August, 1799, his neighbors hearing a noise, broke into his apartment, where they found his father in a pool of blood, pierced with fifteen wounds, and with a large gash in his throat. Rau was striding up and down the room, now accusing himself of having committed this horrible crime, and then pretending that his father was an old Jew, who had been killed by a Turk.

During his trial, he said he had never been baptized; that the man whom he had killed was not his father, since he did not resemble him. His conduct was unseemly and rude, and he evinced the greatest contempt for all mankind. During a violent storm he was heard to exclaim: "Here comes the savage prince! I know him well, for I have often heard him."

Here is a case, in which the hallucinated person commits a

murder under the influence of an illusion, two phenomena which are often found in combination.*

Resolutions and actions into which individuals are drawn by hallucinations, are sometimes produced suddenly. Darkness, night, and particularly sleep, have frequently appeared to favor these instantaneous paroxysms. In some circumstances, the crime has been committed without any previous delirium.

CASE CLXXIII. On the 1st of January, 1843, a young man requested a night's lodging in an inn, at Bully, near Lyons, kept by a man of the name of Blanc. Having supped, and drank a glass of wine, offered to him free of charge by his host, he was ushered to the room which had been prepared for him. There was nothing in the manner of the individual to attract particular attention, or in his conduct to betray a sinister pre-occupation.

Two hours afterwards, about ten at night, the landlord heard a noise which proceeded from the stranger's room. He took a light in order to ascertain the cause. Scarcely had he entered the room, than the traveller, without speaking a word, sprang on him and struck him with the blade of a pair of tailors' shears. The cries of the innkeeper brought assistance, and the murderer was seized and disarmed. At length, the *gendarmes* arrived, and secured the desperate fellow. Happily, the weapon which he used had only made slight wounds.

On being interrogated as to the motives of his crime, he replied: "I found that a plot had been laid in the house for my assassination, and I took measures to sell my life dearly."

The name of the man was Alphonse Terry, a journeyman tailor, who was on his way to Bois d'Oingt (Rhône) in search of work; his age was twenty-eight.

Transferred to the prison of the Palais de Justice in Lyons, he was entered on the jailer's books, and impeached for cutting and slaying. During his journey and his subsequent detention in prison, he was perfectly calm; nor did he betray, in his conversation with his jailer and companions, the least symptom of dementia; on the contrary, he exhibited great clearness of intellect. On the 5th of January, he was brought before a

* *Magazin Psychologique*, vol. viii., communicated by Professor Gruner, of the University of Jena.

magistrate. We think it right to give his different replies to the interrogatories :—

D. “Why did you ill-treat the master of the inn at Bully?”

R. “Whilst I was at supper, the innkeeper took a large knife and passed into an alcove belonging to the tavern. On coming out, he said: ‘There is one disposed of!’ Another man entered a second alcove at the foot of the staircase, whom he followed, and also killed, saying the same words. He then offered me a glass of red wine, which I accepted. There were women present whom he induced to drink white wine. I then went to bed. From my room, which was over the tavern, I heard a plot made to assassinate me. I then resolved to sell my life dearly. I placed myself near to the door, with my scissors in my hand, and when he entered my room I defended myself.”

D. “In what manner and by what words did you comprehend that you were to be assassinated?”

R. “They knew that I had seen them murder the two other travellers, and I heard them consult together; the one said: ‘He saw us kill them.’ The other replied: ‘He saw nothing; let us leave him alone.’ The first continued: ‘I tell you that he did see it, and we must assassinate him; we shall be safer.’ The first then said: ‘Go up.’ The other replied: ‘No; go you up.’”

On the day following, two physicians, Messrs. Chapeau and Tavernier, were commissioned by the magistrate to report as to the mental condition of the criminal.

In all the interrogatories to which he was subjected, this man evinced good sense and judgment. He again narrated all he had *seen, heard, and felt* in the inn at Bully. His recital was that of a man fully convinced and free from passion, and who congratulated himself on having escaped a great danger.

The experienced physicians to whom the examination of Alphonso Terry was confided, gave in their report, which was forwarded to the authorities. Whatever may have been the result and issue of the trial, we cannot but shudder at the frightful position of the accused, and of the impossibility of legally justifying him, had he by chance had any cause of dislike to the innkeeper, any dispute with him relative to the price of his repast, or, finally, had it been possible to believe in any intention of his to commit robbery.

The curious account which Brillat Savarin has given, in his *Physiologie du Gout*, incontestably proves that nocturnal hallucination may be the occasion of a crime. The assassination of the woman Schon, which we have elsewhere related, is a fresh proof of it.

It is, then, with much reason that Marc speaks of the state of sleeping as demanding especial attention in the medico-legal examination of insanity. In fact, in the greater number of maniacs, sleep is disturbed and agitated by visions, great panic, groanings, and vociferations. Even with those monomaniacs who are governed by gay and exciting ideas, sleep is restless and difficult to obtain, because they are a prey to hallucinations, which in general are more distinct and frequent in the night than during the day, and because, in the darkness and silence of night, their fantastic imaginations yield more readily to those conceptions to which their delirium gives birth.

The suddenness of hallucinations is sufficiently established by the fact which we have just related; the annals of science contain many other examples. When they give rise only to extravagant actions, they attract but little attention; they pass unnoticed, or are concealed in private asylums. But when a crime is the consequence, it behoves us not to decide hastily; every particular, which can throw light on the subject, should be carefully collected. This species of hallucinations resembles homicidal monomania, which appears suddenly, without being announced by any prior derangement of mind. A knowledge of antecedents can often point out the track of madness. When extravagances, whimsicalities, and eccentricities have already intimated a defective intellect, suspicion becomes more conclusive, if, at some former period, a strange or unaccountable action is discovered to have taken place. An inquiry as to inherited disease is, under such circumstances, very useful. The motives for actions, and the replies of the individual accused, should undergo severe scrutiny. When he answers that he obeyed a voice, was irritated by insults, or desired to be revenged for persecutions heaped upon him; when it is ascertained if his victim were unknown to, or on good terms with him, or that no sort of connection can be discovered between them, the presumptions are still more important. Nor must

written correspondence be neglected, which often throws great light on an action apparently incomprehensible.

A single hallucination, which has appeared suddenly, exhibits symptoms evident to the experienced observer. There is something in the words, gestures, and actions—brief, abrupt, and unusual, which proves that the individual is not in a normal condition. There will be a derangement of almost all the functions. These collective facts evince the difficulty of feigning hallucinations.

If any doubt, however, should exist, solitary confinement must be practised, the result of which, most usually, is that evident symptoms of insanity exhibiting themselves sooner or later, all uncertainty is dispelled.

Hallucinations not only induce suicide and murder, but they may also lead to theft and incendiarism.

CASE CLXXIV. Jonathan Martin, that modern Erostratus, who burned York Minster, said to the examining judge: "Your accusation of theft is devoid of common sense, and you had better give it up; I never intended to purloin anything; but, having received intimation from an angel that it was the will of God I should set fire to the cathedral, it was necessary to supply myself with evidence that I alone committed the act, in order that I should have the honor, or, if you prefer the expression, the odium of the deed." Jonathan Martin, being declared a lunatic, was confined in Bedlam, where he still remains.

CASE CLXXV. A girl, named Grabowska, under fifteen years of age, suffering from nostalgia, set fire in two instances to a house, in order that she might quit her masters. She declared that, from the moment she entered their service, she was tormented with a desire of incendiarism. It appeared to her that a spirit was always present with her, urging the deed. It was discovered that the girl had for a length of time suffered from violent headache, and a delay in the physical changes usual to females of that age.*

CASE CLXXVI. A man, about thirty years old, was brought to my establishment, under a suspicion of feigning insanity.

* Marc, Mémoires sur la Pyromanie, t. ii. p. 356. Des monomanes—Klein, vol. ix. Annales Judiciaires.

There was a deficit of several thousand francs in the house of business in which he was engaged, of which he either would not or could not give any account. In three hours after his arrival, he threw a whole set of chimney-ornaments into the fire. The superintendent asked him why he committed so unreasonable an act. For some time he made no reply, but, at length, in a low and mysterious voice, he said: "He ordered me to do it." From that time, it was impossible to draw from him another word; and he soon fell into complete dementia.

We have shown how often hallucinations are combined with illusions which may, in their turn, be the occasions of instinctive decisions of the highest importance. A knowledge of cases, in which the existence of mental alienation was undoubted, would serve as guides in analogous cases, which, not having been before recognized, or occurring suddenly, might perplex both physicians and lawyers.

The doctor mentioned by Esquirol, who nearly died from the effects of bleeding, without any modification either of his insanity or hallucinations, believed that he one day saw one of the keepers paying court to his wife, and rushing upon him, wounded him severely.

CASE CLXXVII. Madame B., highly educated, but very romantic and excitable, was married at twenty years of age. This union appeared happy for a very long time. But as a critical time of life approached, her mind evinced derangement of a very remarkable character. She imagined that her husband had sold her, and that she was dishonored in his sight. Her religious ideas became exceedingly developed; she believed herself in communication with heavenly intelligences, heard divine voices, and received revelations from the Deity. At this time, she conceived a hatred of her husband, which constantly increased. She incessantly spoke of doing him some violence. Her sister frequently remonstrated with her on the subject; and being one day more than usually importunate, Madame H. seized her by the throat, and endeavored to strangle and throw her from the window.

After this paroxysm, she passed a month in the establishment of Dr. Pressat; and although, when removed, her conversation was rational, she was still under much religious excitement. She was continually in the churches, where she seemed to see mar-

vellous things. Still, at home, she appeared tolerably calm ; but her husband, who felt uneasy, locked himself every night in his room. One night he heard a gentle tap at his door ; he immediately arose, and inquired who was there, but received no reply. Half an hour after, he again heard a knock, and this time his question was answered by his wife, who said, in a complaining voice : “ My dear, I am ill, and am come to ask your assistance.” The husband opened his door, and Madame H. instantly struck him five blows on the head with an iron bar. With the energy of despair he pushed her out, fastened the door, and fell, covered with blood.

On the following day, Madame H. was taken back to the establishment where she had previously been. In a few days she became more calm, and said she could only explain the act by an aberration of mind. “ I imagined,” she said, “ that my husband was metamorphosed into a demon, and I looked on him with horror.”

Some months subsequently, this lady was removed to my establishment in the Rue Neuve Sainte-Geneviève. She was then very tranquil. Her conversation was rational and animated, but her antipathy to her husband continued.

Her sister, who had so narrow an escape from being her first victim, came often to see her ; she loved her much, and expected her visits with impatience. When I was interrogating her on the insane attempt she had one day made on the life of this sister, she said : “ How could I help it ?—when I sprang upon her, she appeared to me a green and hideous corpse, whose looks were diabolical ; the sight filled me with so much horror that I wished to get rid of it in any way.” These reasons were similar to those which induced her to strike her husband.

This lady, who, during her residence with me passed her days and evenings with my family, was attacked several times with hallucinations and illusions. Notwithstanding her style of life, and the apparent sanity of her conversation, her looks were at times so malicious that I forbade any but the regular attendants to enter her room. When tormented by illusions, she uttered deadly threats, against which we took precautions by locking her up in her own chamber.

Examples of this kind cannot be too carefully studied, for they may be the cause of ill-founded censures, and of interpre-

tations the most opposed to truth—so deceitful are appearances ! Such, in fact, was the case in an event which was thus reported in the *Bulletin des Tribunaux*:—

“We related in our paper of the 9th of July, 1843, an attempted assassination, wrapped in mystery, which occurred on the Place du Palais-Royal. A young journeyman goldsmith, named Garnier, was passing the spot about nine o'clock, a few paces only from the quarters of the municipal guard, when he heard the report of a gun. Garnier thought that aim had been taken at an officer who was then passing by, but he had scarcely addressed him, than he himself fell senseless. Although at the moment he was only conscious of a severe shock, a ball had, nevertheless, entered deeply into his abdomen.

“The author of this crime, however, escaped all the researches of the police. Garnier, whose wound happily was not mortal, declared that he had not had any quarrel, nor was he conscious of having an enemy. Three weeks elapsed without any discovery being made, when a fortuitous circumstance put the police at length on the track of the supposed culprits. Writs were issued against them, and the day before yesterday a police officer, accompanied by several constables, arrested Raphael C. de G., aged twenty-seven, born at Palma, and residing in Paris, Rue Saint Thomas-du-Louve, No. 15, and Otto Fischer, a Prussian, in his service, Rue du Jour, No. 8.

“G. made a desperate resistance. Such was his fury, that, although he had no time to seize his arms, four strong men were required to secure him, which they could only do by binding his limbs strongly with ropes. A number of loaded pistols, sword sticks, three daggers, balls, powder, etc., were found in his apartments.

“When the frenzy of this man was somewhat calmed, he said that he was the sole author of the crime, and that they had done wrong to arrest Otto Fischer. He professed to have been grossly insulted by Garnier, and desired revenge ; but there is reason to believe that G. has some interest in concealing the truth, and that the blow which reached the unfortunate Garnier was intended for some one else. The examination is going on.”*

On perusing this article, would not the conclusion be natural

* Bulletin des Tribunaux, 1st August, 1843.

that M. de G. was a great criminal, who could only expect to be placed on the bench at the court of assize? Let us examine how matters really were. He had scarcely passed his examination before doubts arose in the minds of the magistrates as to the soundness of his mind. Dr. Brun, in conjunction with another physician, was commissioned to report on his mental condition. The conclusions were such that he was placed at the disposal of the administrative authorities, who sent him to Bicêtre.

The feeling produced by a detention in this hospital on a man of high rank and fortune was such that on several occasions he attempted to starve himself.

After a short stay there, he was transferred to my establishment. The first impression was highly in his favor. Well-made, handsome, with a pleasant smile, eyes black, and, like most Spaniards, very expressive, with courteous manners, he could not be otherwise than interesting. Having left him some days in tranquillity, I at length questioned him as to the events which had occurred.

"Such as you see me, sir," he said, "I am the most miserable of men. For many years past, a vast conspiracy has been organized against me in my own country; the whole city of Palma has plotted my ruin; relations, friends, citizens, are in league to destroy me; they insult me, lay snares, pursue me, point at me, etc.

"In order to escape from this persecution, I took refuge in France, where I claimed the protection of the police; but I soon found that they were suborned and bought by my enemies. For several days they had given me no rest. Furious and out of patience at such conduct, I fired on one of them, who had not ceased insulting and making grimaces at me."

"Then you know the man?" I inquired.

"I had never seen him." "Permit me to observe that your reply seems very extraordinary." "There it is; they want to make me pass for a madman; but I insist on it, I am judge of my own honor. Whenever I am insulted, either myself or my adversary must die."

Some time afterwards, he desired to speak to me privately. "Sir," said he, "I see plainly that my enemies are powerful; I am prepared to make any pecuniary sacrifice in order to leave this place. Tell me what sum I must give to government." I

remarked that it was not the custom in France to make a man pay for his freedom; and that, in all probability, he would shortly be sent home. Three months passed thus; finally, he was confided to a friend who had been sent from Spain to fetch him, and whom I cautioned not to lose sight of him for an instant; since, if he continued under the same impressions, some unfortunate catastrophe might take place.

What a subject for reflection is such a case? With the exception of this fixed idea that he had enemies who insulted, made grimaces, and sought to annoy him, although he had never seen them, M. de G. resembled other persons. He conversed delightfully on his country and on literature, sang well, and was a good artist. He carefully avoided all allusion to the circumstances which occasioned his confinement. And yet this man, who amused himself all day, would have killed the first man he met with, under the false impression of his being an enemy.

Amongst the numerous cases of this nature given in the *Gazette des Tribunaux*, we must not omit that of a man named Boutron, living in the Carrefour Bassy, who was always complaining to the authorities and the commissioner of his "quartier," that he was incessantly pursued by enemies, and constantly heard voices, which threatened and insulted him. For six months he continued to write letters on the subject.

As it too frequently happens, Boutron imbibed a hatred to a certain person; his porter was the unhappy victim whom he selected, and in one of his hallucinations he killed him by several stabs of a knife. The council chamber decided that he was insane.

Illusions of sleep may occasion strange, reprehensible, and dangerous actions, if, like hallucinations, they continue at the moment of awaking and even afterwards. We have frequently witnessed very extraordinary scenes which have only been the continuation of a dream. Individuals who have spoken and acted under this influence, might have been taken for madmen; but when the images of the night became weaker and finally disappeared, they were the first to express astonishment at the language they had held, although they assured us that at the time their sensations appeared perfectly natural. Men of great intrepidity have, under this impression, exhibited fear in situations of ordinary danger, which this fact can alone explain.

We read in the *Journal de Belfort*, of the 26th of August, 1843, as follows:—

“A nocturnal adventure no less singular than amusing, recently took place in one of the faubourgs of our city.

CASE CLXXVIII. “The quartermaster to a regiment of African chasseurs stopped at an inn where the walls of the eating-room were decorated with hangings representing the most glorious feats of arms accomplished by our young army on the African territory. The officer gazed admiringly on the representation of battles in which he had fought; and from the flashing of his eye, his haughty bearing, and general agitation, it was easy to perceive how powerfully old recollections were revived; and he left the apartment, casting furious glances on the soldiers of the modern Jugurtha.

“In the middle of the night, the innkeeper hears a dreadful uproar in the eating-room. He hastens down—to see what? the quartermaster, in the costume of the hero of La Mancha—that is to say, in his shirt—who, under an attack of hallucination, had arisen from his bed, and, with a billet of wood in his hand, was striking right and left at the Arabs on the hangings. He cleaves, crushes, and mutilates a great number of Bedouins, of both sexes. In his rage for extermination, he spares neither tables, chairs, nor mirrors. There is no saying how far this horrible carnage would have proceeded, had not an agent of the police arrived, who explained to the soldier that the real Arabs were in Africa, while these were in France, and—on paper; and that it was unnecessary to carry his enthusiasm so far as to fight them in effigy.

“The quartermaster returned to bed, cursing the copper-colored deceivers, and, conqueror as he was, had nevertheless to defray the expenses of the war.”*

Hallucinations and illusions are one of the most characteristic symptoms of the action of intoxicating drinks; and whenever this is the case, and they become the motives of an action accomplished during drunkenness, they should be taken into consideration as an excuse or extenuation. These sensuous errors at times occasion deplorable catastrophes. If the observation of Freidreich be true,† drunken hallucinations are chiefly noticed

* *Univers et Union Catholique*, 1st November, 1843.

† *Freidreich, Géricht. Psychologie*, p. 790.

in weak subjects, of an irritable and atrabilious temperament, and would be less common in the robust; but they would gradually increase with all drunkards.

CASE CLXXIX. The individual whose case we now state, was very gentle in disposition, and an excellent workman when he had not been drinking; when sober, his energy in labor paid off the debts he had contracted during his drunken fits; but when the fit was on him, he remained sometimes for fifteen days or three weeks in a state of stupefaction and prostration.

“On the night of my crime,” said he, “I felt so great anguish that I trembled from head to foot. It seemed to me as if a voice within me said: ‘You must now beat your child to death.’ As so atrocious an idea had never entered my mind, I sprang out of bed, raised my clasped hands to heaven, and said to myself, as I walked up and down the room: ‘Great God! Lord Jesus! I must kill my child!’ No voice either within or without replied, and I returned to bed. I then caressed the sleeping child, and said, in a low tone: ‘Sleep, my beloved child, sleep!’ I had scarcely lain three or four minutes, when the anguish and trembling returned, and something unknown repeated, but more imperatively than before: ‘Knock your child on the head instantly!’ I felt resistance to be impossible. I rose in my shirt, and sought for a hatchet under the bed where my two little girls slept. Having found it, and grasped the handle, I returned to the bed where my son slept. It was five in the morning, and broad daylight, and I melted into tears at the sight of my beloved son, whom an authoritative voice commanded me to kill. I could not recall my senses. I raised the hatchet, and with the thick end struck him three or four blows on the head. I do not know on what part, for my senses were gone. I only know that the blows followed in quick succession, that he struggled, did not speak, but groaned heavily, probably because the first blow had mortally wounded him.

“The sight of his blood brought me somewhat to myself; I took the hatchet back to its place, and woke my eldest daughter, saying: ‘Charlotte, get up; call your mother; I have killed my Charles with the hatchet.’ She replied: ‘What do you say, my father?’ ‘Yes, yes, call your mother; I have indeed killed my little Charles with the hatchet.’ My daughter began to lament, and ran to fetch her mother, whilst my other daughter, who had

also awakened, began to weep. For myself, I had attempted to put on my pantaloons, but I sobbed and trembled so violently, that I could not fasten them; and when my wife came, I was still attempting to dress myself. My wife rushed to the bed, and took the child in her arms, walking backwards and forwards with him; but he soon ceased to show any signs of life. I cannot conceive how I could commit so atrocious a crime; I had such anguish, such agitation, such a disturbance in my head, and felt something so irresistible within me, that I was forced to do it. I was fasting—I was not ill; and I cannot explain how I was struck with so great a misfortune. I implore mercy, that I may not die on the scaffold, although I acknowledge that I deserve it.”

The correctness of this narration was fully confirmed on inquiry. In an examination which took place some time afterwards, he stated as follows:—

“On two former occasions, I had felt this horrible desire to kill my son. . . The first was six weeks before Easter, in this year. I was employed during the winter in my room making a net; my son, as usual, was playing around me; he got on my back, and took me around the neck. My wife, thinking that he disturbed me, called to him; but I loved him so much that I put up with his fun, and took him on my knees to play with him. Even at this moment, I heard an inward voice, saying to me: ‘Do what you will, this boy must perish; you must knock him on the head.’ I was seized with such anguish that my heart fainted within me; and in order to get rid of so horrible a thought, I hastily placed the child on the ground, left the room, and went to the mill, where I remained until night, when my evil thoughts were dispelled.

“The second attack occurred one morning, a few days before Easter. My son was lying by my side; my wife was busy in the house. The little boy asked me for some bread; I gave him some cake, which pleased him exceedingly, and which he ate with avidity. At this moment, when I was looking on the child with the warmest affection, I thought I heard a voice within whisper to me: ‘You must kill your son!’ I shuddered; I felt a kind of oppression, which made my breast heave, and, full of terror, I sprang from my bed and ran out of the house. I recited my prayers, busied myself in the stable, and in various other ways, and endeavored to drive away the terrible idea

that possessed me. Finally, I succeeded in mastering myself, recovered in some degree my tranquillity, and played again with my child.

“But my sadness and anguish continued until near midnight. I was not tipsy on either occasion, nor had I been for several weeks previously, neither had I drank on the third paroxysm, which cost the life of my child.”*

Since the Thirty Years' War, a belief has existed in Germany amongst the inhabitants of a certain portion of country on the borders of the Elbe, that, from time to time, spirits are seen at midnight. Mounted on horseback, dressed in blue uniforms, turned up with red, they spread themselves between two villages. Not only do they inspire with the greatest terror those who have stayed over-late in the fields, but they are said sometimes to even wound them. The people maintain that they are the ghosts of Swedish knights, who, at the time of the war, remained in the country, and the tradition is so accredited that no reasoning can destroy the belief.

CASE CLXXX. Two aged peasants, who had been intimate friends from infancy, and who had always lived on the most friendly terms, fell victims to this superstition. They were engaged in their usual occupations in the fields, when night unexpectedly overtook them. Being fatigued by labor, they seated themselves, on their way homeward, under a tree which grew by the roadside. Under these circumstances, they began to talk about the Swedish knights, and their imaginations, excited by drink, led to the impression that they were surrounded by them, and could only escape by combat. Each had a stick, as is usual with peasants; they continued dealing blows on each other, believing they were striking the Swedish knights, until one of them suddenly disappeared. The other, whose stick was broken, picked up by chance his friend's hat, imagining that he had gained a complete victory over the spectres, and that this was the head-piece belonging to one of them. Furnished with this trophy, and armed with his broken weapon, he returned to the village, and went to the house of his friend, whose wife and daughters were anxiously expecting their husband

* Marc, *op. cit.* p. 618. Hencke, *Annales*, vol. viii. Supplement, p. 186.

and father. As soon as he had entered, he exclaimed, with great satisfaction: "The devils tried to carry me off, but I have given, at least one of them, such a beating with my stick that he will never return." But the hat which he carried soon caused a suspicion of the misfortune which had occurred. The sons of the victim repaired to the spot where the old men had sat beneath the tree to drink, and there they found their aged father lying dead with a deep wound at the back of his head, which rested on a pointed stake. With this exception, his body exhibited no external injury.

On the following day the unhappy author of this homicide having recovered his reason, wept bitterly, and expressed the liveliest regret. During the summary interrogatory, which he underwent, he could say nothing, but that, having continued to drink with his friend, they appeared to be surrounded by spectres on horseback in blue regimentals turned up with red; and persuaded, on seeing this, that some harm would happen to them, they resolved to defend themselves with their sticks; in consequence, they both assailed the spirits, recollecting to have heard that, if courageously attacked, they would be put to flight; he added that, in the midst of the combat, he missed his friend, and the spectres also suddenly disappeared; finding a hat on the ground, he carried it off; and, believing that his friend had gone home, he thought it his first duty to call and inquire how he was.

The faculty in law of the University of Holmstadt being consulted on the case, gave the following verdict: "Drunkenness is a vice to be shunned by all. If any one becomes voluntarily intoxicated, without having been constrained thereto, and in that state commits a crime, it shall be imputed to him, since he owes to himself the loss of his reason. The law has adopted as a rule, that when a crime has been committed in a state of complete drunkenness, the excess of the state should exempt the culprit from the usual punishment, excepting in a case where, being restored to reason, he evinces no regret for what he has done; such conduct proving that he approves of the act committed, and would in all probability have done the same even if he had not been overtaken with drink. It must also be admitted, that complete drunkenness cannot exempt from ordinary punishment in a case where legislation has decided that no regard

should be paid to it in fixing the scale of punishment. On the other hand, a crime committed in drunkenness cannot be charged on the individual when it has been produced by means foreign to the will of the culprit; for example, if he has been made to drink what he believed would not intoxicate him, but into which some drug has been introduced which has that effect. It is therefore on these principles that the accused must be judged and sentenced."

He was condemned to the galleys for ten years, for having induced the commission of the crime by breaking the laws of the country, which expressly forbid the people, under severe penalties, to be drunk, and which ordain that homicide committed in drunkenness, even involuntarily, shall be severely punished, and shall even be regarded as less excusable than that crime which results from imprudence.*

Had the doctrine of hallucinations and illusions been better understood at the period and in the country where this event took place, and had the power of those phenomena accompanying drunkenness been better appreciated, the sentence would probably have been less severe.†

The superficial observer has much difficulty in finding the key to a great number of actions which appear incomprehensible. The circle is still more contracted to philosophers and moralists; but to the eyes of the physician, the thick veil, behind which so many fancy themselves concealed, becomes transparent, and their faults, passions, vices, and moral and physical disorders, exhibit a natural explanation of their conduct. Thus, for example, to confine ourselves to our subject, hallucinations and illusions, better understood in our day, have given a reason for a number of inexplicable actions, attributed to depravity, bad propensities, and crimes.

Amongst cases of this nature, we have particularly directed attention to melancholy monomania combined with hallucinations. We have proved, by numerous and conclusive facts, the

* Eisenhart, Relation de Procés remarquables, t. i. p. 25. Muller, Médecine légale, t. ii. p. 281.

† Convinced, as we are, that individuals really insane are condemned to painful and infamous punishments, we suggest that, in imitation of England, there should be a special division for *criminal madmen* and *vagrant madmen*. Annal. d'Hygiène et de Médecine Légale, t. xxxiv.

evidence of which has convinced magistrates, that many individuals who have passed as quarrelsome, hot-headed, and even as murderers, belong to this catalogue.*

The question of isolation is so intimately connected with our work that we must say a few words on the subject, although we have already touched on it in speaking of treatment. It is needless to repeat what we have before advanced; we will only add, that the hallucinated who are tempted to suicide, theft, incendiarism, murder, etc., should be sequestered. No proofs are required to point out the necessity of this measure. The same precaution should be taken against hallucinated monomaniacs who imagine themselves surrounded by enemies, as soon as they utter threats, because experience has demonstrated how instantaneously they are driven to acts of violence; but isolation should not be resorted to unless the hallucinations are of a serious character.

An interdiction can be claimed in cases of hallucination, when the delirium is such as to threaten ruin to the individual and his family; but this privation of civil rights cannot be exercised simply on account of a peculiar mode of living, singular conduct, strange words, or a belief in imaginary circumstances, which do not in any manner compromise the fortune of the individual, or expose him to become the dupe of intriguers.†

Amongst cases of this nature, we will mention a demand made by M. and Mad. D. for an act of lunacy against Madlle. D. :—

CASE CLXXXI. A young girl, sixteen years of age, arrived in Paris early in the year of 1786, with a letter of introduction from her family to a friend. By one of those providential chances, which can only be looked on as the guidance of God, the young girl, having reached her destination, rang the bell of the neighboring house, the door of which was soon opened by a venerable lady, who inquired what she desired. The

* We have endeavored to diffuse these ideas in an article inserted in *Le Droit*, 29th of January, 1850, entitled: "Of the influence of hallucinations on certain actions apparently criminal."

† A. Brierre de Boismont, *De l'Interdiction des Aliénés et de l'Etat de la Jurisprudence en matière de testaments dans l'imputation de démence*; with notes by M. Isambert, counsellor in the Court of Cassation, Paris, 1852 (*Annal d'Hygiène et de Médecine Légale*, January, 1852). Devergie, *Médecine Légale*, 3d edition, 1852, t. i. p. 647.

simplicity and ingenuousness of the young girl impressed the old lady so agreeably that she was immediately received into the house as a servant. Her zeal, good conduct, and intelligence wrought so much in her favor that, when M. F., a distinguished artist and worker in bronze, and son to the old lady, died in 1838, he left to Madlle. D., as the most active, efficient, and faithful artisan in his business, a property of from seven to eight hundred thousand francs.

Then happened that which is but too common in cases of this kind; the relatives of the legatee believed that her mental condition was such as to cause anxiety respecting her, no less in the government of her conduct than of her property. They chose to believe that some strange habits, perfectly in harmony with her modes of living and thinking, and some enigmatical and slightly incoherent conversations were sufficient to constitute a state of dementia, for which an act of lunacy, legally pronounced, was the only remedy.

A physician, of unimpeachable probity and acknowledged talent, was appointed by the relatives of Madlle. D. to examine her. He had recourse to such stratagems as we all use, in order to ingratiate ourselves with a person who is represented as in a state of alienation, and who is mistrustful. We are persuaded that the barrister, who spoke so bitterly against our brother, would not have done so, had he been better acquainted with the character of Dr. T., and the great difficulties which attend the interrogation of the alienated. To refute the arguments, without distributing blame so plentifully, would have been but just and right.

The examination by Dr. T. went to prove that Madlle. D. had not the full use of her intellectual faculties, and that she was besides subject to hallucinations.

An action was commenced before the tribunal of the Seine. Madlle. D., being examined, replied with judgment and intelligence. Once only, in regard to a picture, by Duval Lecamus, she said that she perceived the persons represented in it to be no other than her parents; but she speedily corrected this illusion, by saying that she had heard a resemblance to them spoken of.

At the close of the examination, the tribunal gave a verdict rejecting the demand of Monsieur and Madame D. for an act of lunacy.

The case being appealed, Madlle. D. was again examined; her replies were very sensible, with the exception of the following: "What is there to prevent you from marrying?"—"A supernatural power; I cannot tell you more." Messrs. Andral, Bleiny, and Ferrus, who had been instructed by the magistrates to examine into the mental condition of this lady, gave their opinion in these terms:—

"Madlle. D., aged fifty-six, an old domestic of M. F., dealer in curiosities, is gifted with a strong, even a robust constitution, but is more irritable than is usual in persons of her calling. Her mind, of ordinary capacity, appears naturally upright, but inclined to exaltation.

"In character she is honorable and just, but somewhat singular. Her conduct appears to have been irreproachable; we, nevertheless, think that it has not been so without some violent struggles.

"We have discovered the existence of some hallucinations in Madlle. D. dating far back, perhaps from extreme youth. Hallucinations may be considered one of the most striking and characteristic phenomena of mental alienation; but they do not in themselves constitute incontestable mental alienation, nor do they always induce delirium.

"Madlle. D. reasons with perfect correctness as regards her social relations; she maintains a kind of worship and veneration for her old master, which is betrayed in all her words and actions.

"We are of opinion that the hallucinations of Madlle. D. may, by their nature and long standing, be looked upon as constitutional, and hence beyond the resources of art.

"We think that any treatment, founded on coercion, might induce the lady to dissimulate her condition, and perhaps be the means of determining symptoms of a much more serious character than those which now exist, and which are brought against her.

"(Signed,) ANDRAL,
 BLEINY,
 FERRUS.

"PARIS, 13th April, 1843."

After a prolonged discussion in the chamber of council, the court confirmed the sentence, which rejected the claim for an act of lunacy against Madlle. D.

In the case just reported, it is impossible to do otherwise than recognize a well-attested example of hallucinations and illusions. The detailed examination by Dr. T., and the opinion of experienced physicians, leaves no doubt on the subject; but, howsoever certain this fact may be, it is no less true that they in nowise influenced her conduct, that her actions were not reprehensible, and that her replies to the interrogatories, addressed to her, gave no evidence of derangement; we, therefore, heartily concur in the decision of the court.*

RECAPITULATION.—Hallucinations, single or combined with illusions, may be the cause of a number of reprehensible, dangerous, and criminal resolutions.

Suicide is frequently the result of hallucinations, which exist in the form of apparitions, menaces, and chimerical fears.

Blows, wounds, even assassination are often occasioned by the sight of imaginary enemies, by insults, grimaces, and injuries, which only exist in the imagination of the hallucinated.

Challenges to a duel have often been caused by these errors of the mind.

Hallucinated monomaniacs, who believe themselves the objects of plots and persecution, are very dangerous. Many murders may be referred exclusively to them. It is not unusual to see persons thus hallucinated, make several successive attempts.

In some cases suicide and murder are commanded by invisible voices.

Dangerous actions, incited by hallucinations, are often the result of illusions.

Maniacal delirium, acute delirium, and that which accompanies febrile affections, may occasion both suicide and homicide.

Resolutions and actions, into which individuals are drawn by hallucinations, sometimes occur quite suddenly. Night, darkness, and solitude appear to favor the disposition.

The condition of sleep, the transition from sleeping to waking, and from waking to sleeping, should be taken into consideration in the perpetration of the acts.

In the greater number of cases, an attentive examination will leave no doubt of the reality of an hallucination, which

* For this case, see our Memoir on l'Interdiction des Aliénés.

has suddenly appeared; in doubtful cases, a prolonged confinement must be adopted.

Hallucinations may be the exciting causes of theft, incendiarism, and other reprehensible actions.

Illusions produce the same resolutions and the same actions as hallucinations.

The hallucinations and illusions of delirium tremens merit much attention; they are almost always the motives of actions committed during drunkenness.

Hallucinations and illusions are the key to a great many incomprehensible actions.

Confinement is often necessary in hallucinations, but occasionally a contrary course is indicated.

Interdiction should be pronounced against individuals whose hallucinations bring ruin on themselves or their families; but it should not be granted when the individual is inoffensive, and the hallucinations are, as it were, constitutional.

Hallucinations present no obstacles to the power of testating when they are of very long continuance, have not exercised any influence on the conduct, have not perverted sentiments of affection, nor prevented the person from always fulfilling with propriety his social duties.

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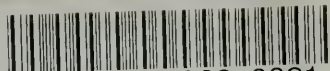
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